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## ZUR CHRONOLOGIE TIGLATPILESERS I

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Die Ausgrabungen der Deutschen Orientgesellschaft haben eine Menge neuen Materials zur Geschichte Assyriens zu Tage gefördert. Gerade für die assyrische Chronologie sind diese Funde von größter Wichtigkeit.<sup>1</sup> Aber so wichtig sie sind, so dankbar wir für das neue Material sein müssen zur Feststellung der Königsreihen, für die Einzelheiten chronologischer Datierung sind wir immer noch stark im Unsichersten. WEIDNER<sup>2</sup> glaubt nun für die mittelassyrische Zeit genaue Regierungszeiten angeben zu können, besonders für die Regierungszeit der Könige: Ninurta-apal-ekur I., Ašur-dan I., Ninurta-tukulti-Ašur, Mutakkil-Nusku, Ašur-reš-iši I., Tiglatpileser I., Ninurta-apal-ekur II., Ašur-bel-kala. WEIDNER stützt sich bei seiner Aufstellung vor allem auf VAT 11931.<sup>3</sup> Das schlecht erhaltene Bruchstück lautet in Umschrift:

	Ša[rrukîn II.
	il Sin[ahê-eriba
5	Ašur-[haddon
	Ašur [banipal
	27
	35
	10
	12
	13
	10
	17

<sup>1</sup> WEIDNER, MVAG 1915, 4 (1917).

<sup>2</sup> MVAG 1921, 2.

<sup>3</sup> KAV Nr. 9.

Die hier angegebenen Zahlen verteilt WEIDNER auf die oben angegebene Reihe assyrischer Könige in der Weise, daß für Tiglatpileser 13 Regierungsjahre feststünden.<sup>4</sup> Freilich muß er dabei annehmen, daß Ninurta-tukulti-Asur als Usurpator in dieser Zahlenreihe nicht berücksichtigt ist. Die Angabe bei Tiglatpileser,<sup>5</sup> daß Asurdan 60 Jahre vor ihm regiert habe, würde im allgemeinen mit dieser Aufstellung übereinstimmen, so daß noch eine Regierungszeit von drei Jahren für den Usurpator anzusetzen wäre. Eine nicht geringe Stütze glaubt WEIDNER in der Eponymenliste Tiglatpilesers I. gefunden zu haben. Sie<sup>6</sup> ist schlecht erhalten und lautet in Umschrift:

]-  
]nu  
]-di-i  
➡-du  
5      i] <sup>1</sup>Ašur  
]id-ra ti  
]ša-lat  
]pa-su-nu  
]ad-nu-mu-aš  
]   -si  
]   ib-lim  
]   šatte <sup>meš</sup>

Den hier in der vierten Zeile genannten Namen ergänzt WEIDNER zu Ina-ilia-alak, dem Eponym des Prismas.<sup>7</sup> Da nach WEIDNER Ina-ilia-alak der Eponym des 5. Jahres ist und in dieser Liste nur mehr sieben Namen auf ihn folgen, so erscheint ihm diese Liste als eine schöne Bestätigung seiner Annahme, daß Tiglatpileser I. nur 13 Jahre regiert habe.

Diese Theorie ist geistreich und fein durchgeführt und für den ersten Augenblick bestechend. Aber schon MEISSNER<sup>8</sup> hat Bedenken gegen eine so kurze Regierungszeit des großen Assyerkönigs ausgesprochen. Schon die Grundlagen der Hypothese sind recht unsicher. Der Zustand der Zahlenliste ist durchaus nicht so, daß

<sup>4</sup> MVAG 1921, 2, S. 7f.

<sup>5</sup> Prisma VII, 49 ff.

<sup>6</sup> KAV Nr. 21, III, 1-11.

<sup>7</sup> VIII, 90.

<sup>8</sup> OLZ 26 (1923), S. 157.

solch weittragende Schlüsse auf ihr aufgebaut werden dürften. Es scheint wirklich recht gewagt, die einzelnen Zahlen als Schlußsumme der Regierungszeiten der einzelnen Könige anzusehen. Es ist auf jeden Fall merkwürdig, daß die Zahlen 27 und 35 in einem Felde stehen, während die anderen Zahlen in je ein Feld zu stehen kommen.

Die neuen Texte zu Tiglatpileser I.<sup>9</sup> lassen diese Bedenken noch stärker erscheinen und geben uns die Möglichkeit, eine andere Lösung der Frage vorzuschlagen.

Wir lernen folgende neue Eponymennamen kennen: Ašur-šum-éres,<sup>10</sup> Ni-nu-a-ia,<sup>11</sup> Ašur-apal-iddin,<sup>12</sup> Taklak-ana-Ašur.<sup>13</sup> Alle diese Eponymen sind mit Ereignissen verbunden, die nach dem 5. Regierungsjahr des Königs anzusetzen sind. Wäre nun Ana-ilia-alak wirklich der Eponym des 5. palu, wie WEIDNER annimmt, dann müßten sich doch in der angegebenen Eponymenliste diese Namen irgendwie ergänzen lassen, da die erhaltenen Zeichen deutlich genug sind. Aber auch die Ergänzung der vierten Zeile zu Ina-ilia-alak scheint mir einfach unmöglich. Das erhaltene Zeichen deutet eher auf ein si-du. Soviel ist sicher: Von den bekannten Eponymen findet sich keiner auf der Liste, höchstens kann Zeile 5 zu Taklak-ana-Ašur ergänzt werden. Der Schluß WEIDNERS, daß auf den Eponym des 5. Regierungsjahres nur mehr sieben Eponymen gefolgt seien, ist also hinfällig.

Die Regierungszeit Tiglatpilesers auf nur 13 Jahre festzulegen, scheint unmöglich. Nach einer Inschrift, die uns SCHEIL und WINKLER zugänglich gemacht haben,<sup>14</sup> sagt der König von sich, daß er zwölfmal gegen die Aramäerhorden gezogen sei. Nach KAH II, Nr. 63, III, 3 und Nr. 71, 19 will er 28mal, jedes Jahr zweimal, solche Züge unternommen haben. Wir haben keinen Grund, an diesen bestimmten Zahlenangaben zu zweifeln. Selbst wenn wir annehmen, daß er gleich im ersten Jahre solche Züge unternommen habe, wäre eine Regierungszeit von nur 13 Jahren zu kurz, um diese bestimmten Angaben mit ihr in Einklang zu bringen.

<sup>9</sup> KAH II NNr. 63—73.

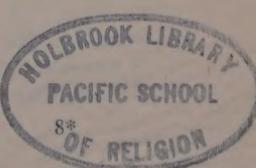
<sup>10</sup> KAH II Nr. 63, IV 13.

<sup>11</sup> NNr. 63 IV 14; 66, 25; 68 Rs.

<sup>12</sup> Nr. 68 Rs.

<sup>13</sup> Nr. 73 Rs.

<sup>14</sup> RT 22, S. 157. AoF III, S. 247.



Die ganze Chronologie Tiglatpilesers leidet darunter, daß WEIDNER annimmt, das große Prisma stamme aus dem 5. palu des Königs. Die Inschrift selbst gibt kein Recht zu solcher Annahme. Freilich heißt es VI, 44 ff.: „Vom Anfang meiner Regierungszeit bis zum 5. palu.“ Aber das kann sich doch nur auf die Kriegszüge beziehen. Der Anlaß für diese Inschrift ist der fertiggestellte Anu-Adad-Tempel. Dem Baubericht und der Votivlegende geht ein Hymnus auf den König voraus, der ihn als Kriegs- und Friedensfürsten gehührend feiern soll. Es ist einfach unmöglich, daß ein König, selbst von der Tatkraft eines Tiglatpilesers, in einem Zeitraum von kurz fünf Jahren alle diese Bauten und Friedenswerke hätte ausführen können, die das Prisma erwähnt.<sup>15</sup> Wenn man bedenkt, wie lange oft an Tempeln und Palästen gebaut worden ist, daß zwei und drei Generationen dahingegangen sind, bis ein solches Bauwerk fertiggestellt war, selbst wenn es sich nur um größere Erneuerungsbauten handelte, so ist es einfach unmöglich, anzunehmen, das große Prisma stamme aus dem 5. palu des Königs.<sup>16</sup> VI 49—54 und 85 ff. machen durchaus den Eindruck, daß der König auf eine lange Regierungszeit zurückblickt, in der er gewaltige Kriegstaten ausgeführt, aber auch große Friedenswerke gefördert hat. Einzig und allein der Kriegsbericht des Prismas bezieht sich auf die erste Zeit der Regierung. Der Eponym des Prismas ist also auf jeden Fall in eine spätere Zeit als in das 5. Regierungsjahr des Königs zu setzen.

Bei einem vorsichtigen Zusammenhalten der geschichtlichen Tatsachen, die sich aus den neuen Inschriften zu Tiglatpileser ergeben, ist es vielleicht möglich, zu einem positiven Resultat über die Regierungszeit des Königs zu kommen.

Wichtig ist K 2804.<sup>17</sup> Es ist eine Bauinschrift vom Tempel der Istar. In Rv. 5 nennt sich der König „Herr des Gebietes vom unteren Zab bis zum Flußgebiet des Euphrat, bis zum Meer der untergehenden Sonne“ — und zwar im 10. Regierungsjahr.

KAH II, Nr. 73 muß aus etwas späterer Zeit stammen als K 2804. Der König spricht nämlich von einem Herrschaftsgebiet ištu Babili ša <sup>mat</sup>Akkadi adi tamti elinite ša <sup>mat</sup>Amurri u tamti ša <sup>mat</sup>Nairi. Der Sieg über Babylon ist dieser Inschrift vorausgegangen.

<sup>15</sup> VI 85—VII 35.

<sup>16</sup> ANDRAE, Anu-Adad-Tempel, S. 34.

<sup>17</sup> KING, AKA Nr. 5.

Also erfolgte er nach dem 10. Regierungsjahr des Königs. Der endgültige Sieg über Babylon erfolgte im Eponymat des Ninuaia.<sup>18</sup> Da der König in seinem 10. Regierungsjahr noch nicht Herr von Babylon war, so kann Ninuaia frühestens der Eponym des 11. Jahres gewesen sein. In der oben angegebenen Eponymenliste ist der Name Ninuaia nicht zu ergänzen, also ist er in dem nicht erhaltenen Stück zu suchen. Zeile 1 des erhaltenen Stücks könnte also im besten Falle den 12. Eponym bezeichnen. Da noch die Bruchstücke von elf Namen erhalten sind, so ergibt sich für Tiglatpileser mindestens eine Regierungszeit von 22 Jahren.

Schwieriger ist die Frage zu entscheiden, wann Tiglatpileser zur Regierung gekommen ist. Soviel ist sicher: Tiglatpileser war ein Zeitgenosse des babylonischen Königs Marduknadinah.<sup>19</sup> In Fragment D = VAT 11338 der von WEIDNER bearbeiteten Königslistenfragmente<sup>20</sup> ist Marduknadinah dem Tiglatpileser gleichgesetzt. Dieses Fragment D lautet:

1. Nabu-kudurri-uşur	Ninurta-tukulti-Aşur
2.	Mu-tak-kil-Nusku
3.	Aşur-reş-iši
<hr/>	
4. Enlil-nâdin-apli	
5. Marduk-nadin-ahe	Tukulti-apal-ê-şara
6.	Ninurta-apal-ê-kur

Aus der eigenartigen Anordnung dieses Fragmentes schließt UNGNAD,<sup>21</sup> daß Aşur-reş-iši Zeitgenosse des Nabu-kudurri-uşur und des Enlil-nâdin-apli und für eine kurze Zeit auch noch Zeitgenosse des Marduk-nadin-ahe gewesen ist. Das wichtigste Ergebnis dieser synchronistischen Liste bestünde also darin, daß Tiglatpileser I. erst unter der Regierung Marduknadinahs auf den Thron gekommen sei. Dieser Auffassung schließt sich WEIDNER an.<sup>22</sup>

So überzeugend der Schluß klingt, den UNGNAD aus Fragment D zieht, die Tradition über die Synchronismen assyrischer und babylonischer Könige ist widersprechend und darum dürften die Schlüsse

<sup>18</sup> KAH II Nr. 63, IV 14.

<sup>19</sup> CT 34 pl. 39, II 16; KAH II Nr. 63, IV 15; 66, 25; 71, 31.

<sup>20</sup> MVAG 1915, 4 (1917), S. 4.

<sup>21</sup> ZDMG 72 (1918), S. 314 ff.

<sup>22</sup> MVAG 1921, 2, S. 9.

UNGNADS und WEIDNERS zu weitgehend sein. In Ass. 4128 II ist ein anderer Synchronismus überliefert als in Fragment D. Ass. 4128 II lautet:<sup>23</sup>

14. Ašur-reš-iši	Ninurta-nâdin-šumi
15.	Nabu-ku-dur-uşur
16.	Enlil-nâdin-apli
17. Tukulti-apal-ē-šar-ra	Marduk-nâdin-aḥe

Nach Fragment D hat der babylonische König Nabukudurriušur zur Zeit der drei assyrischen Könige Ninurta-tukulti-ašur, Mutakkil-Nusku und Ašur-reš-iši regiert. Nach Ass. 4128 II, 14—16 dagegen hat der assyrische König Ašur-reš-iši gleichzeitig mit den babylonischen Königen Ninurta-nâdin-šum, Nabu-kudurri-uşur und Enlil-nâdin-apli regiert. Nach Fragment D ist Marduk-nâdin-aḥ vermutlich gleichzeitig mit Tiglatpileser und Ninurta-apal-ē-kur, während nach Ass. 4128 II, 17 Tiglatpileser und Marduk-nâdin-aḥ allein gleichgesetzt sind. Dies dürfte zur Vorsicht mahnen. Es müssen für die Anordnung der Listen andere Motive mit maßgebend gewesen sein als logisch-chronologische. Sonst wäre der Widerspruch von VAT 11338, 1—4 und Ass. 4128, 14—16 unmöglich. Es ist also durchaus nicht ausgemacht, daß Tiglatpileser erst nach dem Regierungsanfang Marduk-nâdin-aḥs zur Regierung gekommen ist.

Marduk-nâdin-aḥ ist nach der Bavianinschrift<sup>24</sup> sicher im Jahre 1116 zur Regierung gekommen. Der babylonische König selbst berichtet nun in einem Grenzstein<sup>25</sup> von einem Sieg, den er in seinem 10. Regierungsjahr, das ist das Jahr 1107, über Tiglatpileser errungen habe, eine Nachricht, die durch die Bavianinschrift Sanheribs bestätigt wird.<sup>26</sup>

In welcher Zeit Tiglatpilesers ist diese Niederlage anzusetzen? In den ersten Jahren seiner Regierung oder in den letzten? OLMSTEAD setzt gestützt auf eine Notiz im Zerbrochenen Obelisken (I, 16) diese Niederlage in das Jahr 3 der Regierung Tiglatpilesers.<sup>27</sup> Das große Prisma und die Synchronistische Geschichte hätten diesen

<sup>23</sup> MVAG 1921, 2, S. 13 ff.

<sup>24</sup> WEIDNER in MVAG 1915, 4 (1917), S. 11 f.

<sup>25</sup> III R 43; KING, Boundary stones, S. 42 ff.

<sup>26</sup> III R 14, 48 ff.

<sup>27</sup> AJTheol. 20 (1916), S. 280 f.

Kampf nicht erwähnt, eben weil er zu einer Niederlage des assyrischen Königs geworden sei.

Demgegenüber ist aber auffällig, daß erst Sanherib die von Marduk-nâdin-ah geraubten Götterstatuen von Ekallâte an ihren Standort wieder zurückgebracht habe, während doch Tiglatpileser selbst bei einer so frühen Ansetzung seiner Niederlage Gelegenheit gehabt hätte, diese Siegesbeute des babylonischen Königs wieder zurückzuholen. Sein Sieg über den babylonischen König fällt ja in die Zeit nach dem 10. Regierungsjahr. Es dürfte sich darum die jetzt herrschende Ansicht bestätigen, daß die Niederlage Tiglatpilesers in den letzten Jahren seiner Regierung anzusetzen ist.<sup>28</sup> Wenn wir nun Z. 5 in der oben angegebenen Eponymenliste zu Tak-lak-ana-Ašur ergänzen dürfen, dann fällt die Niederlage Tiglatpilesers in die Zeit nach dem 16. Eponymat. Denn unter Tak-lak-ana-Ašur reichte das Herrschaftsgebiet Tiglatpilesers noch bis Babylon.<sup>29</sup> Es scheint wahrscheinlich, daß Marduk-nâdin-ah erst gegen Ende der Regierung Tiglatpilesers seine Niederlage wieder gutmachen konnte und daß Tiglatpileser diese ihm zugefügte Niederlage nicht mehr lange überlebte. Wenn wir nun annehmen wollten, daß er bereits im 17. Eponymat, im Jahre nach Tak-lak-ana-Ašur, diese Niederlage erlitten habe, dann wäre das Jahr 1107 dem 17. Regierungsjahr Tiglatpilesers gleichzusetzen. Tiglatpileser wäre also mindestens im Jahre 1124 zur Regierung gekommen und hat bis 1102 regiert. Dabei muß aber im Auge behalten werden, daß die Niederlage des assyrischen Königs wahrscheinlich zu früh angesetzt ist, so daß Tiglatpileser immerhin noch um 4—5 Jahre früher zur Regierung gekommen sein kann.

### KAH II NNr. 68 und 66

in Umschrift und Übersetzung.

Die beiden Inschriften, die sich fast lückenlos ergänzen, enthalten so ziemlich vollständig das neue historische Material zu Tiglatpileser I.

Nr. 68.

Vs. Tukulti-apil-ē-šar-ra šarru dannu šarru kiššat šarru <sup>mat</sup>A-šur  
šarru kul-lat kib-rat irbi-i id-lu kur-du ša ina tukulti

<sup>28</sup> MEISSNER, Babylonien und Assyrien I, S. 36.

<sup>29</sup> KAH II Nr. 73, 6.

- iiA-šur u iiNin-urta ilani rabûti belêšu  
it-tal-la-ku u-šam-ki-tu gi-ri-šu
- 
- 5 mâr A-šur-reš-i-ši šarru kiššat šarru <sup>mat</sup>A-šur  
mâr Mu-tak-kil- iiNusku šarru kiššat šarru <sup>mat</sup>A-šur-ma  
ina şikri iiA-šur beli-ia iš-tu e-bir-ta-an  
Za-bi šu-pa-li-i a-di tamti e-li-ni-te  
ša šulmu iiŠam-ši ka-a-ti lu-u ak-šud
- 10 3-šu a-na matâti Na-i-ri lu-u al-lik rapšâte  
matâte Na-i-ri iš-tu Tum-me a-di Da-ia-e-ni  
<sup>mat</sup>Hi-mu-a <sup>mat</sup>Pa-i-te-ri u <sup>mat</sup>Kir-hi lu ak-šud
- 15 3o šarrâni ša matate Na-i-ri a-na šepê-ia  
u-šik-niš li-ti-šu-nu az-bat sisê
- 15 si-im-da-at <sup>is</sup>ni-ri ma-da-ta-šu-nu am-ħur  
bulta u ta-mar-ta eli-šunu u-kin
- 
- a-na <sup>šad</sup>Lab-na-a-ni al-lik gušurâte ša <sup>is</sup>e-ri-ni  
a-na bît iiA-nim u iiAdad ilâni rabûti belê-ia  
ak-ki-eš aş-şa-a a-na <sup>mat</sup>A-mur-ri e-ṭik
- 20 <sup>mat</sup>A-mur-ri a-na si-ħir-ti-ša ak-šud  
ma-da-ta ša <sup>mat</sup>Gu-bal <sup>mat</sup>Ši-du-ni <sup>mat</sup>Ar-ma-da  
lu am-ħur i-na elipête ša <sup>mat</sup>Ar-ma-da
- 3 buru a-lik iš-tu <sup>al</sup>Ar-ma-da ša a-ah tamti  
a-di <sup>al</sup>Ša-mu-ri ša <sup>mat</sup>A-mur-ri lu e-bir
- 25 na-ħi-ra ša sisu ša tamti i-ka-bi-u-ni  
ina ka-bal tamti lu a-du-uk
- 
- u ina ta-ia-ar-ti-a [<sup>mat</sup>Ha-at-ti  
a-na si-ħir-ti-ša lu [a-bil

Hier setzt Nr. 66 ein:

Vs. i-na

- <sup>mat</sup>Ha-at-ti  
i-na eli <sup>pi</sup>li-[Tešup  
ša <sup>mat</sup>Ha-at-ti rabu-te lu
- 5 lu-am-ħur <sup>al</sup>En-za-ta ša <sup>mat</sup>  
as-su-ħa a-na <sup>mat</sup>i-ia ub-[la 28-šu arka <sup>mat</sup>Ab-la-me-e <sup>mat</sup>Ar-ma-a-ia  
<sup>nâr</sup>Pu-rat-ta šattis<sup>kam</sup> 2-šu lu e-te-[bir iš-tu Ta-ad-mar ša <sup>mat</sup>A-  
mur-ri
- <sup>al</sup>A-na-at ša <sup>mat</sup>Su-u-ħi u a-di <sup>al</sup>Ra-[pi-ki ša <sup>mat</sup>Kar-du-ni-aš  
tap-da-šu-nu lu aš-kun šal-la-su-nu mar-ši-[su]-nu
- 10 a-na <sup>mat</sup>Kar-du-ni-aš lu-u al-lik iš-tu e-bir-ta-an <sup>nâr</sup>Za-ba šu-pa-li

<sup>al</sup>Ar-ma-an ugar <sup>al</sup>Sa-lum a-di <sup>al</sup>Lu-ub-di lu ak-šud [<sup>nār</sup>Ra-da-na  
 lu e-bir alāni ša šepā <sup>šad</sup>Ka-mul-la <sup>šad</sup>Kaš-til-la lu ak-šud  
 bu-ša-šu-nu lu-u-še-za-a a-na ali-ia <sup>il</sup>A-šur lu-u ub-la  
 an-ni-im-ma a-na <sup>mat</sup>Su-hi lu-u al-lik <sup>al</sup>Ša-pi-ra-ta ša [kabil  
<sup>nār</sup>Pur-ra-ta  
 15 a-di <sup>al</sup>Hi-im-da-ni alāni gab-ba-ša <sup>mat</sup>Su-hi lu ak-šud  
 lu aš-lu-ul ilāni-šu-nu ma-a-da-te u bušu  
 a-na ali-ia <sup>il</sup>A-šur lu ub-la ina ki-bit[  
 a-na <sup>mat</sup>Kar-du-ni-aš lu-[u] al-lik <sup>al</sup>Dū[ru- <sup>p</sup>Kurigalzu (?)  
 al Si-par ša <sup>il</sup>Šamas <sup>al</sup>Si-par ša <sup>il</sup>A-nu-ni-te  
 20 ša šepā am-ma-a-te ša Idiglat ma-ha-ši  
 a-di hal-ša-ni-šu-nu lu-u ak-šud di-ik-ta-šu-nu  
 lu-u aš-kun šal-la-su-nu a-na la mi-i-na  
 Rs. ša <sup>al</sup>Babili ša <sup>p</sup>Marduk-nadin-ahī  
 lu ak-šud i-na girrē lu aš-ru-up  
 25 inā li-me <sup>p</sup>Ni-nu-a-ia 2-šu si-di-ir-ta  
 šarru <sup>mat</sup>Kar-du-ni-aš aš-ku-un a-duk

(Hier folgt der Baubericht vom Bit labuni.)

### Übersetzung.

Vs. Tiglatpileser, der mächtige König, der König des Alls, der  
 König von Asur,  
 der König aller vier Weltgegenden, der edle Held; in der Hilfe  
 Ašurs und Ninurtas, der großen Götter, seiner Herren,  
 ist er ausgezogen, hat er seine Kriegszüge siegreich geführt.  
 5 der Sohn des Ašurrešiši, König des Alls, König von Ašur  
 Sohn des Mutakkilnusku, König des Alls, König von Ašur  
 Im Auftrag Ašurs, meines Herrn, habe ich vom Gebiet  
 des oberen Zab bis zum oberen Meer  
 des Westens mit meiner Hand Eroberungen gemacht.  
 10 Dreimal bin ich nach den Ländern Nairi gezogen. Die weiten  
 Länder Nairi von Tumme bis Daiaeni  
 Himua, Paiateri und Kirhi habe ich erobert.  
 Dreißig Könige der Länder Nairi habe ich meinen Füßen  
 unterworfen, Geiseln von ihnen habe ich genommen, Pferde,  
 15 Gespannspferde habe ich als ihre Abgabe empfangen,  
 Tribut und Abgabe habe ich ihnen auferlegt.  
 Nach dem Libanon bin ich gezogen, Zedernbalken

für das Haus des Anu und des Adad, der großen Götter,  
 meiner Herren,  
 habe ich gefällt, mitgenommen. Nach Amurri bin ich gezogen;  
 20 Amurri in seinem Umfang habe ich erobert,  
 Abgabe von Gubal, Sidon, Arvad  
 habe ich empfangen. Auf Schiffen von Arvad  
 bin ich 3 Doppelstunden gefahren. Von Arvad an der Meeresküste  
 bin ich nach Simirra vom Land Amurri hinübergefahren.  
 25 Einen nahiru, den man Meerroß nennt,  
 habe ich inmitten des Meeres erlegt.  
 Auf meiner Rückkehr das Hattiland  
 in seiner Ausdehnung habe ich verwüstet

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Hier setzt Nr. 66 ein:

Vs. in

Hatti-Land  
 dem Ilitesup  
 vom Groß-Hatti-Lande  
 5 empfing ich. Die Stadt Enzata [vom Lande  
 riß ich aus, in mein Land brachte ich. [28mal hinter den  
 Ahlamäern und Aramäern  
 überschritt ich den Euphrat zweimal im Jahre. [Von Tadmar  
 im Amurrulande bis  
 Anat im Lande Suchi und bis Rapiku im Lande Karduniaš  
 brachte ich ihnen eine Niederlage bei; Beute von ihnen, ihr  
 Besitztum [brachte ich in meine Stadt Ašur.  
 10 Nach dem Lande Karduniaš zog ich. Vom Gebiet des oberen Zab  
 die Stadt Arman, die Gemarkung der Stadt Salum bis Lubdi  
 eroberte ich. [Den Radana  
 überschritt ich. Die Städte am Fuße der Kamulla und Kaštilla  
 eroberte ich.  
 Ihre Habe brachte ich weg, brachte sie in meine Stadt Ašur  
 . . . . . nach Suchi zog ich; Sapirata inmitten des Euphrat  
 15 bis Hindani, alle Städte von Suchi eroberte ich,  
 machte ich Beute; ihre Götter, Hab und Gut  
 in meine Stadt Ašur brachte ich. Im Auftrag des Gottes [  
 nach Karduniaš zog ich. Die Städte Duru-Kurigalzu (?)  
 Sipar des Samas, Sipar der Anunite  
 20 jenseits vom Tigris, Städte

mit ihren befestigten Orten eroberte ich, ein Blutbad unter ihnen  
richtete ich an, Beute von ihnen, nicht zu zählen, führte ich  
weg. Die Paläste

Rs. von Babylon des Marduknadinahī  
eroberte ich, in Feuer verbrannte ich.

25 Im Eponymat des Ninuaia ein zweites Mal in einen Kampf  
mit dem König von Karduniaš ließ ich mich ein, machte  
eine Metzelei.

(Hier folgt der Baubericht vom Bit labuni.)

## THE ANAPHORA OF SAINT EPIPHANIUS<sup>1</sup>

Translated by SAMUEL A. B. MERCER, Trinity College, Toronto

THE ANAPHORA OF SAINT EPIPHANIUS WHICH HE USED AT CORINTH

### The introduction

MAY his prayer and his blessing be with us for ever and ever. Amen.

### The thanksgiving

God is great in his greatness, holy in his holiness, glorious in his glory, and blessed in his blessedness. Before him nothing was possible, but he is the mediator by whom things now exist, and after him there can be nothing. There is no beginning to his essence and there is no end to his being; there is no number to his days and there is no limit to his years; there was no impurity in his youth, and there was no weakness in the virility of his strength; there is no corruption in his character and there is no darkness in the light of his countenance; there is no boundary to the ocean of his knowledge and there is no limit to the goodness of his power; there is no end to the extent of his kingdom and there is no limit to a desire for his being. He is manifest, who cannot be discovered by thought; he is hidden, who cannot be perceived by the heart; he is distant, who cannot be reached by a vulture; he is deep, who cannot be reached by a fish. He is higher than the tops of the mountains; he is deeper than the depths of the sea. He is strong, whom a king cannot contradict; he is victorious, whom a prince cannot oppose; he is wise, whom the wisdom of sages cannot comprehend; he is wise, whom the thought of the investigator cannot escape; he is powerful, who restrains the bridle of the strong; he is virtuous, whom the teeth of sin cannot affect, and the opposition of the great cannot weaken; he is sacred, whom the face of hypocrisy cannot vilify; he is powerful, whom the light

<sup>1</sup> MERCER, Ms. Eth. 3, 183 a—193 b.

of impiety cannot destroy. He is the Only-begotten without an equal, and alone without a progenitor. He passed into heaven for the earth was corrupt, as all mankind had been corrupted, and thus he is veiled for ever.

Wonderful is he; he is unique in essence. Wonderful is the Lord in his wisdom and in his sublimity. There is no one who is equal to him, and there is no one who is like him. Of all men and of all children he is God in his wisdom, divine in his wisdom, Lord in his wisdom, and creator in his wisdom. The creator disputes not with another in his wisdom, for he is not corruptible and is not limited in prudence. By the operation of his desire he knows all things. He is now as he was before, even he who was not created. Though he was not instructed he knew all knowledge, and searcheth the heart. He did not study, yet he penetrates that which is in darkness. Without examination, he is full of knowledge. Although he created righteousness and denied it to sinners, he created sin that it may give prudence to their hearts. Although he went forth from the loins of his fathers, he perceived their errors from the womb of his mother, where he was not hidden, which did not cover him, and where he was not concealed. By him are all things revealed and in him are all things made manifest. Before his eyes all things are written which are in the scriptures, and all things pertain to his knowledge. He has created greatness immeasurable, a majesty and miraculousness which have no equal. The greatness of his work is beyond our knowledge, the immensity of his honour is beyond our power to relate, and the wonder of his might is beyond our understanding. He it is who separated light from darkness, and made known the separation to the clouds and divided them from the waters. When he had planned and designed us in his secret places, he created the earth, he ordered and arranged it; he planted it, and made it fruitful abundantly. From his dwelling place on high among his angels, he gave bounds to the sea and created the firmament of heaven. He made an abode for the floods and gave them their limits; the dry land he caused to appear, and created the inhabitants thereof. When sin increased he commanded the floods to cover the extremities of the earth, when all mankind save the righteous family was destroyed. He caused the floods to cease and established his covenant with Noah his beloved. He did set his bow in the cloud as an everlasting

sign that the world would not again be destroyed by flood. His word became known among mankind, he covered himself with holiness and with glory. He made the holy Cherubim and godly Seraphim, revealing his will to us through prophetic word and angelic tongue, saying,

Holy, holy, holy Lord of Sabaoth,  
The heavens and the earth are wholly full of the  
Holiness of thy glory.

*The deacon shall say*

Rejoice.

*The priest shall say*

Holy, holy, holy.

*The priest shall say*

Holy, holy, holy is the Lord our God, the heavens and the earth are full of the holiness of thy glory. All truth and all righteousness are his, and his is the heaven of heavens. He hath established his throne on high, and hath made the earth a footstool for his feet. The sun, which is his, and the moon, which is his, and the stars—they were created by his hand. The clouds and rains are his messengers, who minister to him in heaven his abode. They break forth and descend upon men, and the rainbow manifests his light and is a sign of his covenant. The clouds are a canopy for his altar, and thunder is his voice. The sea is his, and his are the streams, the annual frosts and snow. In his good pleasure he sends them, and according to his will they are withheld. He causes the lightening to flash forth at the time of rain, that the lightening and rain may cleanse the earth and sky. He scatters the clouds and causes the sun to shine in all its glory. The hail and frost he scatters, and who is able to hinder him? The beasts of the field and the cattle upon a thousand hills are his. He conceived, he created and he divided them among the countries. The child of his creation is man whom he has redeemed. He created him, he will justify and judge him. He instructed him, he will test and try him. He will be long-suffering with the righteous, who are not profane; with the meek, who are not vindictive; with the pure, who are not unclean; with the just, who are not unjust; with the puri-

fied, who are not polluted; with the sober, who are not restless; with the generous, who are not miserly, with the liberal, who are not mean, and with the hater of sin, who is not revengeful. The zealous are those who invoke his good deeds, are those who dread deceit, guile, and sin. The righteous are those who are not offended at truth. The pure are those who love purity, and the just are those who love the Lord, the only God of Gods and Lord of Lords; who see the salvation of the world in the blood of the holy prophets and of one Christ (from the blood of holy Abel to the blood of *Walda* Epiphanius), whom the Only Son and our Redeemer sent to us to judge, redeem, save us from sin and from the punishment of eternal death.

*The deacon shall say*

Respond.

*The priest shall say*

He came forth, yet being there, and he was sent for, as though he were not here.

*The deacon shall say*

Ye who sit, &c.

*The priest shall say*

He descended, yet he did not leave his throne, and he did not change his essence.

*The deacon shall say*

In time he was conceived in the womb while he filled all things, and he was born, yet he existed eternally.

*The deacon shall say*

Let us give heed.

*The priest shall say*

He was brought up as a boy in Galilee and Nazareth, and when he became a man, at thirty years of age, he was baptized in the Jordan, that he might purify us from all sin, and that we might be born anew to life in him. He was tempted by hunger and thirst, like as we, yet he manifested divine endurance, and preached the Gospel of the Kingdom of heaven.

*The deacon shall say*

Respond.

*The priest shall say*

He stretched out his hands on the wood of the cross to the passion that he might heal the wounds of our suffering by the shedding of his blood.

#### The institution

*The priest shall say*

In that night, on the eve of the fifth feast, when the sixth feast was dawning, when he was resting in the house of Lazarus, his friend,

*The deacon shall say*

Receive.

*The priest shall say*

He took into his hands unleavened bread of which they brought him for supper; giving thanks, he blessed, and break, and gave to his disciples, and he said to them: "Take, eat, this bread is my body which is broken for you." Likewise, he mixed the chalice with water and wine; giving thanks, he blessed and sanctified, and gave to his apostles, and said to them: "Take, drink, this cup is my blood which is poured out for you. Let this rite be to you in commemoration of my death and of my resurrection."

#### The invocation

And now our Lord and our God we pray and beseech thee, and we entreat thy goodness, O lover of man, that thou wouldest send the Holy Spirit upon this bread and upon this cup; make this bread thy holy body and this cup thy life-giving blood. Give thy union to those who partake of it; may it be to them for blessing and for the remission of sin; for joy, and for exultation, for the renewal of soul and body and spirit, and for the confirmation of faith to the very end.

#### The intercession

*The deacon shall say*

With all our hearts.

*The priest shall say*

*Let us say the Prayer of the Fraction*

O God, maker of all things, giver of all things, whom angels and archangels worship, powers and dominions, might and strength, the sun, the moon, and the stars, and all grades; for from the beginning subjection, majesty, and dominion are his. He who was rich in all made himself poor in all. Love drew down the mighty Son from his throne, and brought him even to death. O rich, who resisted not those who dragged him along, and bent his neck to those who slaughtered him! O Lamb, who was dumb before his shearers! O patience, who opened not his mouth in his suffering, before those who smote him. O bread, who came forth from the treasures which Joseph brought, and found therein the precious gem of the onyx. O chalice, who came forth from the virginal chamber! This sign of the cross, which is separate from the bread, is not separate or different, the form and softness, and taste are one. As the form of this sign of the cross is not separate nor different from the bread, in like manner his deity is not separate nor diverse from his humanity. And therefore he is not separate nor diverse. This sign of the cross is not separate from the bread. Thus thy majesty was commingled with our lowliness, and our lowliness with thy majesty, O Lord our Almighty God.

*The deacon shall say*

Ye who stand.

*The priest shall say*

O God of light, O Lord of power, O Lord of the mind, O God of the soul, thou who was illumined in thy death, look upon thy servants and thy handmaids, and sow in their hearts the fear of thy name; in blessing, bear fruit, and number them for that which in thine own name hath been given unto them, even thy body and thy blood. And let that which dwells over them be upon those who have bowed down their heads before thee, thy people, men and women, adults and children, virgins and monks. And us also here unite, protect and succour and strengthen with the strength of thy Holy Angels; and from every evil work turn us away; in every good work join us with thine Only Son; through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

*The priest shall say, going around, breathing*

And again we beseech thee, Lord Almighty, Father of the Lord and our Saviour Jesus Christ, that thou would not repudiate us, and be not impatient with us, and take not thy long-suffering patience from us, for thou art merciful, O Lord our God.

**The inclination**

*The deacon shall say*

Pray.

*The priest shall say*

O Lord, the Lord of all; O Lord, the God of all; O God Almighty, O Lord, the creator of all; O Lord, the preserver of all; O Lord, the King of all; O Lord, the Saviour of all; O Lord, the nourisher of all; O Lord, the dispenser of all; even as thou hast united the body of thy Son with our body, and as thou hast united the blood of thy Son with our blood, so let the union of thy fear be in our hearts, and the justice of thy lordship in our minds, that we may obey in mind and body the law of thy body, and that we may do the work of thy body, and that we may enter the house of thy body. Have compassion on us, and by the work of thy Holy Spirit, teach us the spiritual law, and lead us into the spiritual way, that we may repent of our sins, be relieved of our spiritual misery, and be justified because of our faith and works. Then, O Lord, remember not our former sins, but strengthen us by thy goodness.

**The dismissal**

*The priest shall say*

May the Lord bless us all, and be propitious to us.

*The priest shall say*

To thee we appeal, to thee we make our supplication for ever and ever. Carry us heavenward in spirit by the word of thy wisdom, and reveal to us and to our children the word of thy commandment. Give us sight to see ourselves, that we may turn and be sanctified. Reveal to us in these mysteries of thy only-begotten Son, in this sacrifice, thy love and forgiveness. Make us vessels meet for thy

reception; cleanse and purify our hearts from all vanity. Send down upon us the grace of thy Holy Spirit, that we may salute the holy sacrifice with a holy kiss, even Christ our God and Saviour, the maker of heaven and earth, the eternal, through Jesus Christ, Our Lord, to whom, with thee and with the Holy Ghost, be glory and dominion, both now and ever and world without end. Amen.

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## HETHITISCHE MISZELLEN

Von P. MAURUS WITZEL, OFM. Fulda, Frauenberg

Die bisher veröffentlichten Boghazköi-Texte (vor allem *Keilschrifttexte aus Boghazköi*, *Keilschrifturkunden aus Boghazköi* und die *Boghazköi-Texte in Umschrift* von E. Forrer) enthalten neben den sogenannten „Pferde-“ oder „Veterinär-Texten“ und dem hethitischen Gesetzes-Kodex vor allen Dingen Staatsverträge, Briefe, „historische“ Nachrichten; den Löwenanteil nehmen die verschiedensten Rituale, auch Wahrsagungstexte ein. Anders gearteten Texten begegnet man unter dem bisher veröffentlichten Material nur ganz selten.

Die Auswahl der im folgenden in Umschrift und Übersetzung gegebenen kürzeren Texte geschah in der Absicht, einige Proben aus jenen selteneren Gattungen zu bieten, speziell Texte, die uns einen kleinen Einblick in den hethitischen „Geist“ gewähren: Sprüche, Rätsel und Anekdoten.

Es seien diese „Hethitischen Miszellen“, die Erstlingspublikation meiner Boghazköi-Studien, ein bescheidener Blumenstrauß, meinem berühmten Münchner Lehrer in Dankbarkeit und Verehrung gewunden und überreicht!<sup>1</sup>

Den Nachweis für die Richtigkeit der von mir gegebenen Übersetzungen kann ich im Rahmen der kurzen Abhandlung nicht erbringen. Ich verweise auf das Material (namentlich die Indices) des im Drucke sich befindenden 4. Heftes meiner *Keilinschriftlichen Studien*, das ausschließlich hethitische Texte bringen wird.

### I. Bo 425 (Sprüche)

KUB (*Keilschrifturkunden aus Boghazköi*, Staatliche Museen zu Berlin, Vorderasiatische Abteilung) Heft IV, Nr. 3 (Pl. 5 und 6) bietet einen bilinguen Text, akkadisch und hethitisch, der leider allzu stark beschädigt ist. Namentlich das Akkadische, vorab in den beiden zu behandelnden Paragraphen, ist so stark beschädigt, daß damit nur ganz wenig anzufangen ist; mir wurden die er-

<sup>1</sup> [Korrekturzusatz: Die Arbeit war als Beitrag zu einer geplanten Hommel-Festschrift gedacht.]

haltenen Reste erst durch das Hethitische verständlich. Von dem hethitischen Texte sind zwei Paragraphen, wie sich herausstellen wird, zwei selbständige Sprüche, glücklicherweise ziemlich restlos erhalten: Sp. b, Z. 6—18. — Ich glaube, die Übersetzung mit ziemlichem Zutrauen geben zu dürfen.

Text:

- 6 A-ŠA(G)-ni MA-kan *an-da* PU-tar *li-e* KAK-ši  
 7 *ma-a-an-ma-za-kan* A-ŠA(G)-ni MA *an-da* [P]U KAK-ši  
 8 *nu-za-kan amel* KUR-aš DA[M-z]U *an-da* tar-na-at-ti  
 9 *nu* A-ŠA(G)-aš-ti-iš *hal-la-an-ni-ia-at-ta-ri*  
 10 *iš-ri(dal?)-ki-ia-at-ta-ri* tu-ug-ma *li-en-qa-i*  
 11 *šal-la-an-ni-ia-an-zi*  
 12 *HA-ME-Iš<sup>hi</sup>-a* GUD-un *li-é* *wa-aš-ti* kar-ša-an-din-ma-za  
 13 GAL-LIŠ-tar-wa-ni-li E-DA *da-at-ti* mar-ša-an-za  
 14 GUD-uš *HA-ME-Iš<sup>kam</sup>* ŠIG-ri *i-da-lu-uš-ma-za*  
 15 *kar-ša-an-za* GAL-LIŠ-tar-wa-ni-li *u-nu-wa-ta-r[i?]*  
 16 *nu-za* ú-e-kan-ta-an TÚG-an *wa-aš-ši-ia*  
 17 *ku-uš-ša-ni-an-ma-za* NI-an *iš-ki-ia*

Übersetzung:

- 6 Auf einem Feigenfelde ferner grabe nicht einen Brunnen!  
 7 Wenn du aber dann doch auf einem Feigenfelde einen Brunnen  
     gräbst,  
 8 so lässt du dann des Feindes Frau herein,  
 9 und es wird dein Acker preisgegeben,  
 10 bestohlen; dich aber zum „Bannfluche“ (Gerichte?)  
 11 zwingt (?) man.  
 12 Fünf Ochsen magst du nicht erwerben! (Wenn) du aber doch  
     an den Pflug  
 13 zum Überflusse den einen nimmst, geht's dem widerspenstigen  
 14 fünften Ochsen zu wohl: in Unordnung aber gerät so  
 15 der Pflug. Zum Überflusse dient er als Schmuck (? wird er er-  
     worben? Cfr. *(com)paratur*).  
 16 Erwirb vielmehr eine geforderte Decke,  
 17 ihren Preis aber salbe mit Öl!

Freie Wiedergabe:

Auf einem Feigenfelde darfst du keinen Brunnen graben; sonst  
 lockst du die Frau deines Feindes herbei, dein Acker wird Ge-

meingut und von Diebstahl heimgesucht, und du hast nichts wie Scherereien vor Gericht.

Es hat keinen Zweck, fünf Ochsen erwerben zu wollen: der fünfte ist am Pfluge überflüssig, ja, da es ihm zu wohl geht, bringt er nur in seiner Ausgelassenheit das Gespann in Unordnung: er ist eine überflüssige Zierde deines Gespannes. Kaufe dir vielmehr eine notwendige Decke für dein Zugvieh: den Preis dafür mußt du mit Freuden zahlen.

## II. Bo 546 (Ein Rätsel und seine Lösung)

In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 1922, S. 239 gibt E. Forrer aus Bo 546 den Abschnitt einer Bilingue („proto-chattisch“ und „kanischisch“-hethitisch), der ihm „ein Sprichwort zu enthalten scheint“. Die von Forrer gegebene Übersetzung scheint mir aber nicht korrekt zu sein, und ich möchte den Inhalt vielmehr als Rätsel (mit Lösung) bezeichnen. Prof. Dr. Ehelolf hatte die Güte, mir eine Kopie des entsprechenden Keilschrifttextes zu senden (aus der sich übrigens die korrekte Lesung Forrers ergibt).

Text (Sp. II):

- 10 *gīš* HASHUR PU-*i* še-ir ar-ta-ri
- 11 *na-at* iš-har-ú-*i*-eš-ki-iz-zi a-uš (?)-ta-at (?)
- 12 *alū* PU-na-aš <sup>4</sup>UD-uš nu-kan (?) mi-iš-ri-w[*a-an-da*]
- 13 TÚG-zu še-ir *ka-a-ri-ia-ri* (?)

Übersetzung:

- 10 Ein Chaschchur-Baum (eine Feigenart) steht an einem Brunnen
- 11 und überdeckt ihn. Darunter ist zu verstehen (? erklärt wurde es?):
- 12 die Sonnengöttin von „der Brunnenstadt“ (Arinna): ihr funkeldes
- 13 Gewand breitet sie (dar) über.

Forrer übersetzt: „Der Apfel begibt sich in den Brunnen hinein, er faulst, (es) bemerkte ihn die Sonnengottheit von (der Stadt) Arinna, darauf deckt das Firmament seine Decke darüber.“

Zum Verständnis ist zu bemerken, daß Arinna die „Brunnenstadt“ ist. Das „funkelnde Gewand“ der Sonne(ngöttin) ist gewiß das Firmament. Der Chaschchur-Baum wäre somit ein hethitischer Zeuge für den „Weltenbaum“. Darf man auch daran denken, daß der Brunnen, der sich zweifellos bei dem Arinna-Heiligtum befand, von einem heiligen Baume überschattet war?

## III. 2 BoTU 12 §§ 3, 13 und 15 (Anekdoten)

Nr. 12 seiner *Boghazköi-Texte in Umschrift* (zweiter Band, Heft 1) bezeichnet E. Forrer in der „Vorläufigen Inhaltsübersicht“ als „Hofchronik eines Großkönigs (des Murschilisch I.?)“. Im allgemeinen trifft diese Bezeichnung wohl sicher das Richtige. Aus den verschiedenen Begebenheiten, die dort berichtet werden, hebe ich drei „Anekdoten“ heraus, die alle eines gewissen Humors nicht entbehren. Namentlich die erstere, die — wenn ich den Text recht verstehe — ihre Existenz der mangelhaften Kenntnis der „hethitischen“ Sprache von Seiten eines königlichen Dieners verdankt, wird als Kalauer reichlich belacht worden sein. — Die „Hofchronik“ hat wenigstens in drei Exemplaren existiert, da uns Bruchstücke von drei Exemplaren erhalten sind.

Text (§ 3):

- 11 *mal ar-za-ú-i-ia* *mnu-un-nu* AMELU *alu hu-u-ur-ma* *e-eš-t[a]* AZAG-  
UD-ia AZAG-GI (?) . . . (?)
- 12 *na-at-ta* *ú-da-i* *ku-it* *ú-e-mi-iz-zi* *a-pa-aš-ša* *[pa]r-na-aš-ša* *bi-*  
*it-ta-iz-zi*
- 13 *ša-an* AMELU *alu hu-un-ta-ra-a* *i-ši-iḥ-hi-iš* A-BI-LUGAL 1[š-p]UR  
*ša-an* *ša-ra-a*
- 14 *ú-wa-te-ir* *bi-di-iš-ši-ma* *mšar-ma-aš-šu-un* *ha-at-ra-a-it* *pa-iz-*  
*zi-ma-aš*
- 15 *na-a-ú-i* A-BI-LUGAL AMELU-ŠI-KAK-AZAG-GI Iš-PUR *mšar-ma-*  
*a-aš-šu-un* *mnu-un-nu-un-na*
- 16 HAR-SAG *ta-ha-ia-i* *bi-hu-te-ir* *nu-uš* GUD-li *tu-ri-ir* *mnu-un-*  
*nu-uš-ša*
- 17 *amelu ka-i-na-aš-ša-an* *e-ib-bir* *ša-an* *mšar-ma-a-aš-šu-ú-i*
- 18 *mnu-un-nu-ú-i-ia* *ša-ku-wa-aš* *hu-e-ik-ta*
- 
- 19 *ma-a-an* *lu-uk-ta-at* *nu* A-BI-LUGAL *hal-za-iš* *ku-u-uš* *ar-ha*  
*ku-iš* *bi-hu-te-it*
- 20 TÚG-ZU-NU *túg iš-ḥi-al-še-me-it-ta* *ku-it* *na-at-ta* *eš-ha-[ - ]gan-ta*
- 21 UM-MA AMELU<sup>pl</sup> ME-ŠE-DI *še-ku-nu-uš-me-it* *an-da* *ne-e-an* *nu*  
TÚG *ḥi-a-uš* *ar-ha*
- 22 *na-i-ir* *nu* *e-eš-har* LUGAL-*uš* *a-uš-ta* UM-MA *šar-ma-aš-šu* QA-  
TÚ-*me-it*
- 23 *pa-i-mi* *na-a-ú-i* *u-uh-hi* *na-a-ú-i* UM-MA LUGAL-*ma* *i-it* KI-MA-  
*az* *te-e-da-ši-iš-ta*

## Übersetzung:

- 11 Im (Lande) Arzawwa war ein Churmäer, (mit Namen) Nunnu;  
Silber und Gold (?)
- 12 nimmt er nicht an, was er in Angriff nimmt, führte derselbe  
zum (guten) Ausgang.
- 13 Ihn schickte der Chuntaräer (Statthalter von Chuntara) zu seinem  
Herrn, dem Vater des (jetzigen) Königs; ihn hinauf
- 14 brachte man. Mit ihm aber schickte er (scl. des Königs Vater)  
den Scharmaschschu (zum Chuntaräer zurück). Ehe er  
aber reist,
- 15 beauftragte des Königs Vater „Goldlanzen-Träger“, (daß) sie  
den Scharmaschschu und den Nunnu
- 16 ins Gebirge Tachaja „führten“. Wie Rinder schirrten sie die-  
selben an, und den Nunnuschscha
- 17 als Wärter (?) nahmen sie und dem Scharmaschschu
- 18 und dem Nunnu „vor dem Angesicht“ ließ man ihn gehen.
- 
- 19 Am andern Tage rief des Königs Vater (ihn), der diese weg-  
geführt.
- 20 Da ihre Decken und ihre Binden nicht abgenommen waren,  
21 sagten die Meschedi-Leute: „Ihren Mantel (?) haben sie an.“  
Nun nahm man die Decken weg,
- 22 da bemerkte der König, was geschehen. Sagte Scharmaschschu:  
„Mit meiner Begleitung (Bekleidung) (?)
- 23 bin ich noch nicht fort, achte noch nicht darauf.“ Sagte aber  
der König: „Gehe, (ganz) wie du es so angeordnet (?).“

Zum besseren Verständnis: Des „Königs Vater“ (d. h. der Vater und Vorgänger des jetzigen Königs; auch im hethitischen Gesetzes-Kodex begegnet dieselbe Ausdrucksweise) will seinem Statthalter dessen Boten in Begleitung seines eigenen zurückschicken und beauftragt „Goldlanzen-Träger“, gewiß eine Art Leibgarde, die beiden Boten sicher ins Gebirge zu geleiten. Der König bedient sich eines Wortes — „führen“ —, das gerne von Gespannen gebraucht und gewiß nur in diesem Sinne von dem sprachunkundigen Lanzenträger verstanden wurde (es brauchen deshalb die Goldlanzen-Träger noch keine „Ausländer“ gewesen zu sein: das Sprachengemisch in jenem Reiche war ja sehr groß). In blindem Gehorsam gegen den vermeintlichen Befehl des Königs, der gewiß stets recht

energisch auf sofortige Ausführung seiner Befehle<sup>2</sup> sah, schirrten die Beamten die beiden Opfer an und „führten“ sie ins Gebirge, und selbstverständlich auch wieder zurück. Vielleicht ist man am Morgen erst wieder angekommen, als der König sich nach dem „Führer“ erkundigte. Dieser führt die Gesandten in ihrer sonderbaren Aufmachung vor; die Meschedi-Leute (höhere Beamte), die von dem Vorfalle nichts wußten, machten sich über die vermeintlichen Barbaren lustig, indem sie das Ochsenzeug für ihren Mantel erklärten. — Die Übersetzung: „Mit meiner Begleitung (Bekleidung)“ soll das Wortspiel wiedergeben, das ich in QA-TÚ-ME-IT vermute, wörtlich wohl: „samt meinem“; der Gesandte versteht es von der Begleitung, der König deutet es aber scherhaft auf die Ausrüstung (?).

Text (§ 13, Vs. II):

1 <sup>m</sup>zidi<sup>2</sup> amelu UD-KA-BAR-DIB e-eš-ta a-BI-LUGAL <sup>dug</sup>har-ha-ra-  
a-an GEŠTIN-NA (?)

2 A-NA <sup>sal</sup>hi-iš-ta-i-ia-ra <sup>m</sup>ma-ra-at<sup>3</sup>-ti-ia ma-ni-ia-ah-hi-iš

3 LUGAL-i ŠIG-an-ta-an GEŠTIN-an hi-in-kat<sup>4</sup>-ta a-bi-e-da-aš-ša

4 ta-ma-in GEŠTIN-an bi-i-e-ir a-pa-a-aš-ša ú-it LUGAL-i te-it

5 na-at-ta<sup>5</sup> a-bu-u-un GEŠTIN-an bi-i-e-ir LUGAL-uš ku-in

6 a-uš-ta a-pa-a<sup>6</sup>-aš-ša ú-it qa-tam-ma iQ-BI<sup>7</sup> ša-na-aš-ta

7 ar-ḥa bi-e<sup>8</sup>-ḥu-te-ir ša-an e-eš-ši<sup>9</sup>-kir ša-aš BA-BAD

Übersetzung:

1 Zidisch war „Kannenträger“ (Mundschenk). Des Königs Vater  
befahl ein „Gläschchen“ Wein

2 für die Chischtajara und den Marattusch.

3 Dem Könige brachte man guten Wein und ihnen

4 gab man andern Wein. Da ging jener (hin) und sagte zum  
Könige:

5 „Diesen Wein hat man (ihnen) nicht gegeben!“ Als der König  
ihn (scl. den Wein)

<sup>2</sup> Var. fügt -iš an.

<sup>3</sup> at fehlt auf Var.

<sup>4</sup> Var. bietet: ga.

<sup>5</sup> Für natta hat Var. ú-UL.

<sup>6</sup> a fehlt auf Var.

<sup>7</sup> Var. hat te-it.

<sup>8</sup> e fehlt auf Var.

<sup>9</sup> Var. fügt -iš- ein. Die obige Form ist Schreibfehler.

6 bemerkte, da ging er und sprach auf gleiche Weise. Ihn hat man dann

7 abgeführt, ihn hat man (gefangen) gesetzt und er mußte sterben.

Text (§ 15, Vs. II):

15 *mis-bu-da<sup>10</sup>-aš-i-na-ra-aš amelu hu-ub-ra-la-aš e-eš-ta ša-an* *<sup>m</sup>a-aš-ka-li-ia-aš* AMELU *alu hu-ur-ma*

16 *da-a-aš ša-an* *I-NA* *<sup>al</sup>u u-dah-zu-mi<sup>11</sup> amelu<sup>12</sup> ma-ni-ah-ḥa-dal-la-an<sup>13</sup>* *i-e-it<sup>14</sup>*

17 *ma<sup>15</sup>-na-an-kan* *<sup>m</sup>a-aš-ka-li-ia-aš* *ku-i<sup>16</sup>-en-zi* *ša-an* *A-NA* É-EN-NU-UN *da<sup>17</sup>-iš*

18 *<sup>m</sup>a-aš-ka-li-ma ud-da-a-ar a-ra-a<sup>18</sup>-iš* *mis-bu-ta-aš-i-na-ri-ma bi-i<sup>19</sup>-ir*

19 *ša-na-aš-ta* *iš-TU* É-EN-NU-UN *tar-ni-ir* *ša-aš* *<sup>m</sup>a-aš-ki<sup>20</sup>-li-pe* *ti-e<sup>21</sup>-it*

20 *mar-ša-an-za-wa* *zi-ig*

Übersetzung:

15 Ischbutaschinarasch war ein Töpfer. Ihn nahm Aschkalijasch, der Churmäer,

16 ihn machte er in der Stadt Ullamma zum Bürgermeister.

17 Als sie (scl. die Stadt) dann Aschkalijasch schlägt, steckte man ihn (scl. den Ischbut.) ins Gefängnis.

18 Als die Sache zu Aschkalijasch gelangte, zog man zu Ischbutaschinarasch

19 und befreite ihn dann aus dem Gefängnis. Er (aber) sagte gerade zu Aschkalijasch:

20 „Du bist ein Revolutionär!“

Die unterjochte Stadt Ullamma, über die der einfache Mann als Bürgermeister befahlte, hat sich — jedenfalls ohne sein Zutun —

<sup>10</sup> Var.: *ta* für *da*.

<sup>11</sup> Die Var. bietet: *al ul-lam-ma*; die obige Form ist wohl aus dieser verlesen.

<sup>12</sup> Fehlt auf Var.

<sup>13</sup> Var.: *ma-ni-ia-ah-ḥi-iš-kat-tal-la-an*.

<sup>14</sup> Var.: *i-ia-at*.

<sup>15</sup> Var. fügt *-a*- ein.

<sup>16</sup> *i* scheint auf Var. nicht gestanden zu haben.

<sup>17</sup> Var. fügt *-a*- ein.

<sup>18</sup> Auf Var. fehlt *a*.

<sup>19</sup> Var. bietet *e* für *i*.

<sup>20</sup> Var. richtig: *ka*.

<sup>21</sup> Var. hat *i* für *e*.

gegen den Statthalter Aschkalijasch empört, so daß sie von neuem unterworfen werden mußte. Dabei wurde der unschuldige Ischbutaschinarasch von den Leuten des Aschkalijasch ins Gefängnis geworfen, woraus er von letzterem wieder befreit wurde. Ist vielleicht die drollige Aussage Aschkalijasch gegenüber auch auf mangelhafte Kenntnis des „Hethitischen“ von Seiten des Ischbutaschinarasch zurückzuführen?

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# ÜBERSEHENES AKKADISCHES SPRACHGUT IM ALTEN TESTAMENT

Von FELIX PERLES, Königsberg i. Pr.

Trotzdem seit einem halben Jahrhundert der akkadische Einschlag im hebräischen Wortschatz wiederholt sowohl zusammenfassend als auch in gelegentlichen Bemerkungen und Beobachtungen zum Gegenstande eindringender Untersuchungen gemacht worden ist, bleibt noch immer manches zu tun übrig. Der Erste, der mich vor mehr als 30 Jahren auf Bedeutung und Umfang dieses Einschlages hinwies, ist der verehrte Meister, dem diese Nummer gewidmet ist. So sei hier als kleines Zeichen der Dankbarkeit für die Belehrung und Anregung, die ich in Vorlesungen wie in persönlichem Verkehr von ihm empfing, eine Nachlese zu meinen früheren Arbeiten auf diesem Gebiete<sup>1</sup> gegeben.

Jud 3,22 *וְיַצֵּא הַפְּרָשָׁדָנוּ* wird von S wiedergegeben *וְיַצֵּא הַפְּרָשָׁדָנוּ*. Offenbar faßte der Übersetzer das schwierige Wort im Sinne von akk. *naparšudu* „entrinnen“, so daß seine Wiedergabe (= „eilends“) zwar frei, aber durchaus sinngemäß wäre. Freilich ist es sehr zweifelhaft, ob das Wort hier tatsächlich in dieser Bedeutung gebraucht war, zumal ja die grammatische Form dann rätselhaft wäre. Allerdings steht v. 26 ausdrücklich *וְאַחֲרֵךְ נִמְלָט*.

Jes 11,8 *וְאַחֲרֵךְ נִמְלָט יְהוָה צְבָאוֹת* möchte ich zu akk. *mīru* „Tierjunges“ (von Esel und Wildochs), *mīrānu* „junger Hund“, *mūrānu* „junger Löwe“<sup>2</sup> stellen. Wenn der Stamm wirklich, wie DELITZSCH aus arab. *مُرِّ* schließt, als mittleren Konsonanten ein *ר* hatte, so kann die Wiedergabe desselben durch *ר* in einem Lehnwort nicht auffallen. Das Junge der Schlange, nach dem das entwöhnte Kind seine Hand ausstreckt, ergäbe eine gute Parallele zu v. 6, wo

<sup>1</sup> Jüdisch-babylonische Glossen. I. Babylonisch-biblische Glossen. II. Babylonisch-talmudische Glossen (S. A. aus OLZ 1905) Berlin 1905. — Analekten zur Textkritik des AT's. Neue Folge, Leipzig 1922 (mit Wortindex).

<sup>2</sup> DELITZSCH 391. MUSS-ARN. 583/84.

Kalb und Junglöwe,<sup>3</sup> und v. 7, wo die Jungen von Kuh und Bär einander gegenübergestellt sind.

Jes 52,4 **וְאַשְׁוֹר בְּאֶפְסָעַם עַשְׁׁקָו** ist sprachlich und sachlich gleich schwierig, wenn **אֶפְסָעַם** als „nichts“ verstanden wird. Wenn G (*βίq*) und S (*صَفَّهَنَةً*) nicht etwa geraten haben, ist anzunehmen, daß sie die richtige Bedeutung noch kannten. Es ist nämlich offenbar das bei Deuterojesaja nicht weiter auffällige akkadische *apuššu*, *upušu*, *apšānu*<sup>4</sup> „Unterwürfigkeit“, „Knechtschaft“, „Knechtung“. Speziell *apšānu* kommt in ganz ähnlicher Verbindung vor: *ina apšāni tapšuhtim uhallik kullatsin* „durch unablässige Knechtung richtete er sie sämtlich zugrunde“<sup>5</sup>. Zur Stelle zu vergleichen ist Ex 13,13 **וְעַבְדָּו מְצֻרָּם אַת בְּנֵי יִשְׂרָאֵל בְּפֶרֶךְ**. Dort hat G ebenfalls *βίq*.

Ez 13,9 **בְּסָוד עַמְּיָה וּבְכָתָב בֵּית יִשְׂרָאֵל לֹא יִכְתְּבוּ**. An Stelle von **בְּסָוד**, wofür G *ἐν πατέδειᾳ* hat, erwartet man nach dem Parallelismus eher ein Wort, das „Urkunde“ oder „Verzeichnis“ bedeutet. Ein solches liegt auch sicher vor. Denn da *πατέδεια* die regelmäßige Wiedergabe von **מוֹסֵר** ist, muß angenommen werden, daß ge- stand. Damit war aber natürlich an dieser Stelle nicht das ge- läufige Wort für „Zucht“ gemeint, sondern ein aus akk. *musarū*, *mušarū* entlehntes Wort für „Urkunde“, „Schriftdenkmal“,<sup>6</sup> das Ezechiel kennen mußte.<sup>7</sup> Das gleiche Wort ist auch an einer anderen Stelle nachweisbar, wo es bisher noch nicht erkannt wurde: Sir 44,4 **חַכְמִי שִׁיח בְּסִפְרָתָם** ist zweifellos nur Glosse<sup>8</sup> für das am Rande stehende, was G (*ἐν πατέδειᾳ αὐτῶν*) richtig **קְמָרָם** las, aber wiederum in der Bedeutung verkannte. Möglicherweise liegt das Wort auch an einer dritten Stelle vor: Hi 33,16 **אוֹנֵלָה אָוֹן אֲנָשִׁים** **וּבְמִסְרָם יְחִתָּם**. Für **וּבְמִסְרָם** lesen schon verschiedene Erklärer mit den Verss. **וּחִתָּם**. Dann bleibt aber noch immer unklar, womit Gott sie schreckt. Wenn wir als „Schrift“ verstehen, so ergibt sich

<sup>3</sup> Das überzählige **וְנִירָא** ist verlesen aus **וְנִירָאוּ** „sollen gemästet werden“ (JQR XVIII 385. Anal. NF. 39).

<sup>4</sup> DEL. 116/17 vgl. MUSS-ARN. II.

<sup>5</sup> VR 35,8 nach der Übersetzung bei DEL. 117.

<sup>6</sup> DEL. 421. MUSS-ARN. 569.

<sup>7</sup> MT ist aus falscher Wortabteilung zu erklären. Das dunkle Wort wurde in zwei Teile zerlegt und dabei das **ת** in **ת** verlesen. Für **תְּמַסֵּךְ** setzte ein späterer Abschreiber **תְּמַסֵּךְ**. Dagegen scheint S **סְמַסֵּךְ** schon MT zu spiegeln, da **סְמַסֵּךְ** öfter fast gleichbedeutend mit **תְּמַסֵּךְ** ist.

<sup>8</sup> Vgl. meine Bemerkungen WZKM XI (1897) 96—97, wo ich eine Reihe von Belegen dafür bringe, daß die im Text der Sirachfragmente stehende La. nur die Übersetzung oder Erklärung des alten, bezw. seltenen Wortes am Rande ist.

ungezwungen der Sinn: „und er schreckt sie mit ihrer (eigenen) Schrift“, d. h. mit dem, was sie selbst durch ihre Taten sich ins Schicksalsbuch geschrieben haben. Eine sachliche Parallelie würde dann die mittelalterliche synagogale Dichtung **וְנַהֲנָה תָּקַפְתִּי** bieten, wo es heißt, daß Gott am Gerichtstage das Buch der Erinnerungen aufschlägt, und es liest sich von selbst, und jedes Menschen Handschrift ist darin (וְחוֹתָם יְדֵיכֶם כָּל אָדָם כֵּז).

Ps 22<sub>17</sub> ist eine der vielumstrittensten Laa. Die Tatsache, daß eine Hs. **כָּאָרִי יְדֵי וְרָנְלִי** punktiert und Symm. ebenfalls das Wort durch **וְאָרָרְתָּנוּתְּךָסְמַנְסָאֵל** wiedergibt, legt die Vermutung nahe, daß **כָּאָרִי יְדֵי וְרָנְלִי** zu lesen ist: „als wenn sie meine Hände und Füße fesselten“, von *arāru*<sup>9</sup> „binden“, „gefangen halten“. Daß diese Bedeutung hier vorliegt, haben übrigens noch Aqu. (zweite Vers. in Syr. Hex. **وَفَسَنَ**) und Hier. (*vinixerunt*) gewußt, wenngleich beide das **כ** als Stammbuchstaben ansahen und **כָּאָרִי** für **כָּאָרִי** lasen.

<sup>9</sup> DEL. 138\*. MUSS-ARN. 105. Dazu die Substantive *arru*, *irru*, *irritu*. Nach ZIMMERN Akk. Fremdw. 15 ist auch **אָרָא** bSanhedrin 25<sup>a</sup>, falls überhaupt die La sicher, aus *arru* entlehnt.

## TEXTUAL NOTES ON THE ARMARNA LETTERS

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1. In Kn. 29, 114 read *a-na ka-[a-ša]*.

2. Kn. 49, 25—26. *a-ra-ma-sa sa-al-miš*. Cf. Heb and Syr. RMS. Translate I am crawling, or, I am slowly coming back to health.

3. Kn. 58, 6 šâbê KAL.KIB; Kn. 106, 48 šabê KI.KAL.KIB; Kn. 92, 48, šabê KAL.BE.KIB are from the context the ideographic equivalent of šabê pidati. One may perhaps compare SAI 7387, KI.KAL.BE, karâšu (garaš). Garaš is evidently a loan word from Semitic and does not help here. I am inclined to believe that the ideograms given above are artificial and due to a forced etymology of *pidati* as a plural of *bîtu*, meaning barracks. The pidati would be garrison troops or regulars, at least in Canaan.

4. Kn. 91, 14—15 transl. “and I have felled myself my orchards and my people have become hostile.”

5. Kn. 92, 41 read *il-lik*.

6. Kn. 96, 12 *mu-ta-nu-u*; 96, 13 *améluti-u*; Kn. 99, 6 *ga-bi-e* may be cases of a lengthened vowel standing for an interrogation. Cf. my previous note 11, JSOR 8, 76.

7. Kn. 100, 4 transl. perhaps “and its scribes,” *amelüt* being a determinative. For *šišetu*, scribe cf. Egyptian *ss*. This is however very doubtful.

8. Kn. 101, 7 transl. “he had not sent to them.”

9. Kn. 101, 28 transl. “and let him not allow.”

10. Kn. 118, obv. 10 read [dannat] *nu-nukurtu*.

11. Kn. 124, 57—58 read *a-na ṣa-ba-at [alani-še]-na*.

12. Kn. 126, 43 transl. *uššira* as an imperative.

13. Kn. 148, 14, 26, 37, 41, *amel šepi* means infantry.

14. Kn. 152, 52 read *zu-[um-ri]*, body.

15. Kn. 159, 25 read [šarru](*ru*) *beli-ia*.

16. Kn. 169, 46 read [ni-ip-pu-uš] *nu-nukurtu it-ti-ka*. Cf. 1, 34.

17. Kn. 170, 29 read *a-sap-par*. Cf. 1, 33. Forms with infixes *t* are far more frequent in the letters than we formerly thought.

18. Kn. 171, 19 read perhaps *mi-[im]-ma*.

19. Kn. 185, 9. If the text was at all certain, one may possibly take *li-il-li-mu* as a Canaanite loan word from 'lm to know "May the king my lord know."

20. Kn. 186, 65—67 read perhaps [iš-tu ka<sup>l</sup>-at <sup>ame</sup>habiri u il-[ki-mi<sup>l</sup>] [ardâni] <sup>mes</sup>-šu [u iħ'-li<sup>l</sup>-ik a-na <sup>ame</sup>habiri [i-tur<sup>l</sup> a-na [nu-mu]-ši si-nim iš-tu ali-[šu]].

21. Kn. 190, 2—5 translate:

2. [Watch?] Puħuri the chief
3. of the city ...-raša and watch
4. the city of Kadesh and watch
5. the city of ... the stronghold of the king.

22. Kn. 196, 19 read [us-zu]-[ni?], and translate "all the deputies of the king my lord who went out have arrived."

23. Kn. 214, 29 transl. "we entered."

## A CRITICAL BIBLIOGRAPHY OF THE PROPHETICAL BOOKS OF THE OLD TESTAMENT SINCE 1918

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THIS section is a continuation of Ackerman's bibliography in ATR I, 322—332; II, 43—45 and should be used in connection with our bibliographies in the former numbers of JSOR.

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626. S. A. Cook. *Cambridge Ancient History*. Vol. II, Cambridge Univ. Press, 1924, pp. 352—406. Bibliography, pp. 667—670.
627. H. R. Hall. *Ancient History of the Near East*. 5th edit. London, Methuen, 1920, pp. 403—494.
628. H. Holzinger, R. Smend. *JE in den geschichtlichen Büchern des A.T.* ZAW 39, 181—217.
629. E. Kraeling. *Aram and Israel or the Arameans in Syria and Mesopotamia*. New York, Columbia Univ. Press, 1918, pp. 170. Rev. (Anon.) Bil. 14, 349—350; Burkitt, JThS 21, 340—341; Dussaud, RHR 79, 226—230; Kittel, TLB 41, 65—66; Luckenbill, AJTh 23, 127; Marquess, BR 3, 628—632; Maynard, JSOR 3, 46—47; Mercer, ATR I, 253—255; Sprengling, AJSL 39, 143; König, TLZ 45, 123—124.
630. H. W. Sheppard. *Variants in the consonantal Text of G 1 in the Books of Samuel and Kings*. JTS 22, 36—60.
631. R. Smend. Cf. 628.
632. J. P. Smyth. *The Bible for School and Home*. Vol. IV, *The Prophets and Kings*. 1922, pp. 227.
633. W. Staerk. *Zur Überlieferungsgeschichte des jüdisch-deutschen Samuel- und Königsbuches*. MGWJ 63, 1919, 20—33.

634. Vigouroux. *Manuel biblique*. Cf. 625.
635. H. M. Wiener. *A vital new element in OT criticism*. TT, 1918, 164—169.
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b) *Joshua*

640. S. A. Cook. *Cambridge Ancient History*. II, 1924, pp. 296—351, 664—666.
641. G. A. Cooke. *The book of Joshua*. Cambridge University Press, 1918, pp. 268. Rev. König, TLB 41, 99. Barnes, JThS 20, 84.
642. S. Daiches. *Goshen in Palestine*. PEFQS, 1923, 91—93.
643. J. D. Davis. *The sanctuary of Israel at Shiloh*. PTR 16, 204—229.
644. A. Fernandez. *Aspecto moral de la conquista de Canaan*. Bibl. 3, 145—164.
645. F. Field. *O. T. Revision Notes*. ET 32, 140.
646. L. Gautier. *La Sainte Bible*. Vol. II, 1—40.
- 646a. G. Hölscher. *Zum Ursprung der Rahabsage*. ZAW 38, 54—55.
647. T. J. Meek. *A proposed reconstruction of Early Hebrew History*. AJTH 24, 209—216.
648. C. J. Ritchie. *Joshua and the miracle of the Sun*. ET 33, 521. Cf. 653.
649. F. Schulthess, *etc.* ZAW 40, 155.
650. E. Sellin. *Gilgal*, 1917, pp. 113. Rev. Lods, RHPR 3, 575—579.
651. G. A. Smith. *Syria and the Holy Land*. London, Hodder, 1918, pp. 56.
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654. R. D. Wilson. *What does "the sun stood still" mean?* PTR 16, 46—54.
- 654 a. H. Windisch. *Zur Rahabgeschichte (zwei Parallelen aus der klassischen Literatur).* ZAW 37, 188—198.

Cook's survey of Syria and Palestine in the Light of External Evidence is an excellent study of the Amarna material. COOKE reredits Joshua for the Cambridge Bible for Schools and Colleges, a much needed work, excellent for its geographical discussions. DAICHES finds in Josh. 10, 41 and 11, 16 a Palestinian Goshen, or table land, between mountain and valley, which may be older than the Goshen of Egypt. DAVIS says that the Tabernacle was really erected by Moses and taken to Shiloh. FERNANDEZ, on the ethics of Joshua's ruthlessness. FIELD, textual notes. GAUTIER, translation and notes, in *Bible du Centenaire*. HÖLSCHER on sacred prostitution at Jericho. MEEK places Joshua before Moses and shows the importance of Shechem as a law giving center. RITCHIE questions WALLACE's theory (No. 653) on the basis of the meaning of *bo'*. SCHULTHESS emends Josh. 15, 18 = Judg. 1, 14. SELLIN claims that the older form of E told of a crossing of the Jordan above Jericho. The oldest form of J agreed with it. LODS believes that invasion was by several points. SMITH shows that the Palestinian Arab is the descendant of the Ancient Canaanite and Amorite, which of course Joshua did not exterminate. STEUERNAGEL, second edition (reprinted from first). TRICOT compares MT and LXX. WALLACE says that Josh. 10, 1—14 only means that the morning was cloudy or misty. WILSON compares with Assyrian *da'amu* the form *dom* in Josh. 10, 13 and says that it refers to a mere eclipse of the sun. The Translation given by him is difficult to understand. WINDISCH brings out parallels to Rahab story.

For the Amarna period, besides the work of COOK, reference should be made to the Assyrian material listed in our annual *Survey of Assyriology* in JSOR. Cf. also the first vol. of KITTEL's *Geschichte* (cf. 54), 4th edit., which reaches the death of Joshua. On the question of the sources cf. also BRIGHTMAN, CALÈS, HOEPFL, KÖHLER, TOUZARD, on the sources of the Hexateuch entered in the preceding article (on the Pentateuch).

## c) Judges

655. A. van Asseldonk. *Ja'el uxor Heber Cinaei*. *Verb. Dom.* I, 29—32.
656. C. Autran. *Phéniciens, Essai de contribution à l'histoire antique de la Méditerranée*. Paris, Geuthner, 1920, pp. 161. Rev. (Anon.), RB, 1921, 313—315; Breasted, AJSL 38, 142—149; Dussaud, RHR, 1920, 100—105; Guidi, RSO, 225—228; Hall, JRAS, 1921, 646—648; Massé, Rev. africaine 1921, 400—403; Merlin, RC 88, 201—203; Pottier, Syria I, 329—332; Ronzevalle, MFO 7, 408—410; Synave, RSPT 10, 424—426; Weill, REJ 71, 219—221. Cf. also Maynard 675, Woolley 688.
- 656 a. H. L. Bishop. *Every one that lappeth of the water*. ET 35, 140.
657. R. Breuer. *Das Buch der Richter, übersetzt und erläutert*. Frankfort, Sänger, 1922, pp. 225.
658. C. F. Burney. *Israel's settlement in Canaan. The Biblical Tradition and its Historical Background*. London, Milford, 1918, pp. 115. Rev. Burkitt, JTS 22, 93—94; Gordon, HTR 13, 87—89; Loisy, RC 86, 426—427; J. M. P. Smith, AJTh 23, 528—530.
659. — *The book of Judges*. London, Rivingtons, 1918, pp. 656. Rev. Arnold, HTR 13, 184—189; Box, CQR 89, 90—96; Fernandez, Bibl. I, 103—111; Lagrange, RB, 1919, 568—573; Sellin, TLZ 49, 102—104; J. M. P. Smith, AJSL 25, 229—231; Waterman, AJTh 23, 527—528.
660. W. Caspari. *Die Personalfrage als Kern der ältesten israelischen Staatsgründungspläne*. OLZ 23, 49—52; 97—105.
661. S. A. Cook. *Note on the Pre-Philistine Inhabitants of Ascalon*. PEFQS, 1921, 171—172.
- 661 a. — *Kedesh-Naphtali and Taanach*. PEFQS, 1919, 188—193.
662. C. H. Cornill. *Jdc. 11, 33*. ZAW 37, 251—252.
663. L. Desnoyers. *Histoire des Juges*. BLE, 1918, 47—72; 87—114; 182—195; 1919, 17—33.
664. — *L'invasion des Philistins en Canaan*. BLE, 1921, 241—264.
665. — *Histoire du peuple hébreu des Juges à la Captivité*. Vol. I. *La période des Juges*. 1922, pp. 447. Rev. (Anon.)

- Month 141, 567—570; Calès, *Rech. S. R.* 1923, 174—177; Lods, *RHPR* III, 476—484; Synave, *RSPT* 12, 68—70; Reinach, *RC*, 1923, 283—285; Vincent, *RB* 32, 469—475; A. Vincent, *Rev. d. Quest. Hist.* 1919, 190—191.
666. G. Framer. *Judges* 5, 22. *ET* 33, 93.
667. A. Fernandez. *Jud.* 5, 12. *Bibl.* 2, 61—65.
668. E. Grant. *Deborah's Oracle.* *AJSL* 36, 295—301.
669. H. R. Hall. *Cambridge Ancient History.* II, 1924, 275—295; 661—663.
- 669a. J. W. Jack. *Cushan-Rishathaim.* *ET* 35, 426—428.
670. G. Jackson. *Were the Philistines "Philistines"?* *London Quart. Rev.* 1921, 16—30.
671. M. Lambert. *Notes grammaticales et exégétiques.* *Judges* 4, 20. *REJ* 75, 210.
672. A. Lods. *La Sainte Bible.* II, 41—80.
673. W. Lotz. *Das Deboralied in verbesselter Textgestalt.* *NKZ* 30, 191—202.
674. G. Margoliouth. *The fifth chapter of the Book of Judges.* *Exp.* 1919, 207—233.
675. J. A. Maynard. *Were the Phoenicians a Semitic People?* *JSOR* 5, 51—55. Cf. 656.
- 675a. I. Morgenstern. *Kedesh-naphtali and Ta'anach.* *JQR* 9, 259—260.
676. W. J. Phythian-Adams. *Philistine origins in the Light of Palestinian archaeology.* British School of Archaeol. in *Jerusalem Bull.* No. 3, 20—27.
677. H. Schmidt. *Zu Jdc. 14.* *ZAW* 39, 316.
678. E. Sell. *The making of a Nation.* Cf. *ET* 35, 300.
679. E. Sellin. *Wie wurde Sichem eine israelitische Stadt.* 1922, pp. 84. Rev. Horst, *TLZ* 48, 173—174; Sellin, *Theol. d. Geg.* 17, 120—121.
680. H. Smith. *Gideon's three hundred.* *ET* 33, 93. Cf. No. 683.
681. F. Stähelin. *Die Philister.* Basel, Helbing. 1918, pp. 40. Rev. Gressmann, *TLZ* 44, 74—75.
682. C. Weidenkaff. *Ist 'en dschalūd die alttestamentliche Harodquelle Jd. 7.* *Palest. Jahrb.* 17, 18—31.
683. R. Weill. *Phéniciens, égéens et hellènes dans la Méditerranée primitive.* *Syria* II, 120—144.

684. R. Weill. *Dissémination géographique du nom de peuple dans le monde égéo-asianique*. Syria III, 27—38.
685. T. H. Weir. *Gideon and his three hundred*. ET 33, 330. Cf. 678.
686. — *Gideon and his three hundred*. Jdg. 7, 5, 6. ET 34, 232.
687. H. M. Wiener. *The criticism of the Gaal narrative*. Jud. 9, 26—41. BS, 1919, 359—361.
688. C. L. Woolley. *Asia Minor, Syria and the Aegean*. Liverpool Annals of Archaeol. 9, 41—56. Cf. 656.
689. V. Zapletal. *Das Buch der Richter, übersetzt und erklärt*. Münster, Aschendorff, 1923, pp. 356. Rev. Dhorme, RB 33, 136—137; Caspari, TLB 44, 308—310; Riessler Th. Quart. 104, 261 ff.
690. — *Jephtha's Tochter, Kulturbilder aus der Frühzeit des jüdischen Volkes*. Pp. 380. Rev. Vincent, RB, 1921, 149—150.

AUTRAN's theory that the Phoenicians are asianic has not been well received. BISHOP compares Jdg. 7, 5 to a custom of the Baronga, says that the 300 drank while crossing tossing water with the hand to the mouth. BURNEY's Schweich Lectures for 1917, show that only part of Israel was in Egyptian bondage. The conquest of Canaan is to be found in the patriarchal stories themselves. His excellent book on Judges covers the whole early history of Israel. He does not admit a Deuteronomistic redaction of the Book. ARNOLD criticizes it with severity. CASPARI studies the form of government in Jdg. 8, 17—24. COOK finds two different battles in Jdg. 4 and 5, as MORGENTHORN 675a. CORNILL, geographical. DESNOYERS, a vivid picture. FARMER LXX and RV better than AV here. GRANT, Deborah was the attendant at an oracular shrine known as *the Palm*. HALL studies "The Keftians, Philistines, and other peoples of the Levant" showing that the Philistines were of Lycian-Carian origin. JACK identifies with Tushratta. JACKSON shows that Philistines were more civilized than the Hebrews. LONS, Jdg. 1—20, 8 in the *Bible du Centenaire*; translation and notes. LAMBERT and LOTZ emend text. MARGOLIOUTH, translation and notes. MAYNARD doubts Autran's thesis, which is built on a confusion of data. PHYTHIAN-ADAMS shows on the basis of excavations at Ascalon that the Philistines arrived at the beginning of the early iron age. Their culture succeeded one characterized by imported Cypriotic-Mycenean pottery. They came in small numbers, intermarried with Canaanites and Amorites, but preserved their political organization.

Their religion became Semitic. Their armor suggests connection with proto-Hellenic or Homeric culture. SCHMIDT gives an Arab Palestinian parallel to the riddle Jdg. 14, 14. Canon SELL popularizes moderately critical results for Indian clergy. SELLIN studies Abimelech story and the stage when Canaanite and Israelite lived together in harmony. SMITH, *versus* Burney on Jdg. 7, 5, says that the 9700 lay prone. WEIR supports Smith and studies the meaning of *kara'* which is not to bow down, but to drink by putting water to the mouth. It was in that case rain water collected in pools. The second article further discusses *kara'*. WIENER says that passage is misplaced. ZAPLETAL commentary distinguishes two redactors, lays stress on poetical metre. The second book is a historical novel, accurate in its details, describing Hebrew culture at the time of the Judges. WOOLLEY opposes Autran. He says that after 1200 Syria is *Æ*geanized by iron using invaders from Asia Minor. They were the Phoenicians conquered by the Tzakkarai who are the *Æ*geo Phoenicians.

#### d) Samuel

691. H. C. Ackerman. *Saul, a psychotherapeutic analysis*. ATR III, 114—124.
692. W. F. Albright. *One Aphek or Two*. JPOS II, 184—189. Cf. 731.
- 692a. — *The Sinnor in the story of David's capture of Jerusalem*. JPOS II, 286—290.
693. — *The site of Aphek in Sharon*. JPOS III, 50—53.
694. M. Ayala. *Un ensayo de critica textual: Catalogo de los heroes de David y Sam. 23, 8 (Par 11, 21)*. Rev. Eclesiast. 22 t. 43 (1918) 498—505; 547—554; 23 t. 44 (1919) 20—27.
695. L. W. Batten. *David and Goliath*. AJSL 35, 61—64.
696. — *A commentary on the First Book of Samuel*. 1919, pp. 236. Rev. Ackerman, ATR 3, 83—84.
- 696a. H. L. Bishop. *1 Sam. 13, 21*. PEFQS, 1924, 47 f.
697. O. H. Boström. *Alternative Readings in the Hebrew of the Books of Samuel*. Rock Island, Augustana Book Concern, 1918, pp. 60. Rev. Mercer JSOR.
698. A. Bruno. *Gibeon*. 1923, pp. 150.
699. C. W. Budden. *Was Saul an epileptic?* ET 35, 477.
701. S. T. Byington. *1 Sam. 13, 21*. JBL 39, 77—80. Cf. No. 724.
702. — נָבָל *1 Sam. 21, 8*. JBL 39, 82.

703. D. G. Dalman. *Die Ausgrabungen von Raymond Weill in der Davidstadt.* ZDPV 45, 22—31. Cf. 736.
704. J. D. Davis. *Medeba or the Waters of Rabbah.* PTR 20, 305—310.
705. L. Desnoyers. *La Syrie au temps de l'institution de la Royauté en Israël.* BLE, 1922, 99—115.
706. — *L'organisation du royaume de David.* BLE, 1922, 241—253.
707. — *Les guerres extérieures de David.* BLE, 1920, 340—367.
708. L. Dieu. *Les manuscrits grecs des Livres de Samuel, Essai de classement.* Muséon, 34, 14—60.
710. L. Gautier. *And who is their father?* 1 Sam. 10, 12. ET 29, 379—380.
711. H. Geers. *Hebrew textual notes.* AJS 34, 130—131.
712. L. Heidet. *Le voyage de Saül à la recherche des ânesses de son père,* 1 Sam. 9, 1—10, 16. Bibl. I, 341—352; 518—532; II, 363—368.
713. P. Humbert. *Der Name Meri-ba'al.* ZAW 38, 86. Cf. Nos. 728, 729.
714. F. Kirnis. *Die Lage der alten Davidstadt und die Mauern des alten Jerusalem.* Rev. Löhr, OLZ 24, 263.
715. L. Köhler. *Ein Fachwort der Grauープbereitung.* ZAW 40, 17—20.
- 715a. J. Kroon. *Siccine separat amara mors* (1 Sam. 15, 32). Verb. Dom. 4, 90—92.
716. A. W. Marget. נָרְן נְכִי in 2 Sam. 6, 6. JBL 39, 70—76.
717. E. W. G. Masterman. *The Ophel Hill.* PEFQS, 1923, 37—45.
718. J. A. Maynard. *Sheol and Belial.* ATR I, 92—93.
719. J. E. McFadyen. *History and Homiletics; a study in Samuel XXI, 1—14.* Exp. 1920, 20, 241—261.
720. J. Morgenstern. 2 Sam. 23, 6—7. JBL 38, 43—45.
721. C. Niebuhr. *Voraussetzungen und Entwicklungsphasen in den Berichten über David.* MVAG, 1917, II, 91—124.
722. F. E. Peiser. Zu 1 Sam. 20, 30. OLZ 24, 57—58.
723. W. J. Phythian-Adams. *The Mizpah of I Sam. 7, 5, etc.* JPOS 3, 13—20.
724. Raffaeli. 1 Sam. 13, 21. JBL 40, 184. Cf. No. 701.
725. A. H. Sayce. *The Hittite Name Araunah.* JThS 22, 267—268.

726. A. Schulz. *Die Bücher Samuels. Das erste Buch.* Münster, 1919, pp. 428. *Das zweite Buch.* 1920, pp. 384. Rev. Stummer, OLZ 24, 250—261; Caspari, TLB 41, 19—20; 44, 289 ff.
- 726a. — *Erzählungskunst in den Samuelbüchern.* Bibl. Zeits. 11, 6, 7. Münster, Aschendorff, pp. 48.
727. M. H. Segal. *Studies in the Books of Samuel.* JQR 9, 44—70; 10, 203—236 and 421—444.
728. W. Spiegelberg. *Zu dem Namen Meri-Baal.* ZAW 38, 172. Cf. No. 713.
729. — *Noch einmal der Name Meri-Baal.* ZAW 39, 109.
730. H. Tiktin. *Kritische Untersuchungen zu den Büchern Samuelis.* Göttingen, Vandenhoeck, 1922, pp. 71. Rev. Dhorme, RB 33, 137—138; Hempel, TLB 44, 323—325; Peters, Theol. u. Glaube 16, 83.
731. S. Tolkowsky. *Metheg ha-Ammah.* JPOS I, 195—201.
732. — *Aphek. A Study in Biblical Topography.* JPOS II, 145 ff.
733. A. Vaccari. *Il consiglio di Achitofel.* Bibl. 5, 53—57.
734. L. K. Vincent. *Néby Samouil.* RB, 1922, 360—402.
- 734a. *Le Sinnor dans la prise de Jérusalem.* RB 33, 357—370.
735. E. E. Voigt. *The site of Nob.* JPOS 3, 79—87.
736. R. Weill. *La cité de David.* Paris, Geuthner, 1920, pp. 201 and 26 plates. Rev. Bliss, AJSL 38, 221—224; Mallon, Bibl. 2, 394—398; Pinches, JRAS, 1921, 657—658; Thomsen, OLZ 25, 63—67.
- 736a. — B. Wolf. *Das Buch Samuels, übersetzt und erläutert.* Frankfort, Sänger, 1923. Vol. I, pp. 227.
737. Zapletal. *David und Saul.* Paderborn, 1921, pp. 406.
738. F. Zorell. *Davidis de Saul et Ionathan Nenia.* Bibl. 2, 360—363.

ACKERMAN, excellent psychological study of unsatisfied cravings as a key to Saul's ailment. ALBRIGHT first article *versus* Tolkowsky No. 732. The third article identifies Aphek with Antipatris and Qal'at Râs-el-'Ain. AYALA compare the lists of the followers of David. BATTEN shows that David was not a young boy when he killed Goliath. He writes a popular commentary for the "Bible for Home and School" Series. BOSTRÖM says that the Qerê gives variant readings. BRUNO identifies Gibeon with Gibeah of Saul.

BUDDEN says that Saul was epileptic and finds evidences of progressive degeneracy. BYINGTON emends the first text. In second article he says that the *abir ro'im* was a fighting man among shepherds. DAVIS harmonizes 2 Sam. 10 with the Chronicler. DESNOYERS makes history vivid. The study of David's army is remarkably good, especially that of its religion and customs. DIEU classifies Greek MSS of Samuel. GAUTIER compares with a common insult in Abyssinia. GEERS emends text. HEIDET studies very thoroughly the topography of Saul's search. Gibeath Saul is Sha'fat near Tell el Ful. He gives a good map. HUMBERT translates "Beloved of Baal" by comparison with Egyptian. KÖHLER on 2 Sam. 17, 19. MARGET translates "a permanent threshing floor." MASTERMAN discusses Ophel, Zion, and Millo. MAYNARD compares Belial and Belili. McFADYEN, homiletic. MORGENSTERN emends text. NIEBUHR studies the story of David in Hommel's *Festschrift*. PEISER emends text. PHYTHIAN-ADAMS finds that Mizpah at Tell el Nasbeh. RAFFAELI claims priority over Byington 701. SAYCE says that Araunah is a Hebraised Hittite name and means nobleman. Bath-sheba is from Bath-Kheba, Kheba being a goddess. SCHULZ excellent commentary. He has the introduction at the end. SEGAL concludes his articles on composition of the books, text and chronology. SPIEGELBERG rejects Humbert 713 because *r* had already become *y* in Egyptian. Second article strengthens his point. TIKTIN on text. TOLKOWSKY translates this term in 2 Sam. 8, 1 as "iron rod of the cubit." In second article he follows Conder in identification of Aphek with Fuku'a on Mount Gilboa. VACCARI emends text of 2 Sam. 17, 3. VINCENT 734 claims site to be that of Gibeah. Vincent 734 *versus* Albright 692 a. VOIGT finds Nob very near Jerusalem, probably on hill where Government House now stands. WEILL's search for the tombs of Kings and the city of David. ZAPLETAL, a novel. ZORELL, metrical study. Albright 625 is of essential value in topography of 1 Sam.

### e) Kings

740. W. F. Albright. *Ivory and apes of Ophir*. AJSL 37, 144—145.  
Cf. No. 748.
741. O. T. Allis. *The fall of Ninereh*. PTR, 1924, 465—477.  
Cf. No. 760.
742. E. L. Allen. *The theophany at Horeb*. ET 33, 230—231.

743. (Anon.) *When was Nineveh destroyed?* Exp. 1924, I, 53—54. Cf. No. 760.
- 743 a. I. Benzinger. *Jahvist und Elohist in den Königsbüchern.* Stuttgart, Kohlhammer, pp. 76. Rev. Eissfeldt Theol. Bl. I, 232 ff.; Steuernagel, TLZ 47, 164 ff.; Böhl, NTS 4, 190 ff.
744. G. R. Berry. *The Code found in the Temple.* JBL 39, 44—51.
745. C. Bruston. *L'Inscription des deux colonnes du Temple de Salomon.* ZAW 42, 153—154. Cf. Exp. Aug. 1924, 148—149.
746. C. F. Burney. *Notes on some Hebrew passages.* JThS 21, 239—240.
747. W. Caspari. *Der Anfang von II. Chron. und die Mitte des Königsbuches.* ZAW 39, 170—174.
748. W. E. Clark. *The sandalwood and peacocks of Ophir.* AJSL 36, 103—119. Cf. No. 740.
749. A. Christlieb. *Bilder aus Elias Leben.* Barmen, Müller, 1919, pp. 86.
750. A. Condamin. *Le meurtre de Sennachérib.* Rech. SR 8, 418—429.
751. J. D. Davis. *Hadadezer or Ben-hadad.* PTR 17, 173—183.
752. L. Desnoyers. *Le règne de Solomon.* BLE, 1920, 11—38 and 112—140.
753. — *La sécession et le schisme des tribus d'Israël.* BLE, 1921, 359—380.
754. P. Dhorme. *Palmyre dans les textes assyriens.* RB 33, 106—108.
755. — *La fin de l'Empire Assyrien d'après un nouveau document.* RB 33, 218—234. Cf. No. 763.
756. G. R. Driver. *The Fall of Nineveh.* Theol. 8, 67—79. Cf. No. 763.
757. R. Dussaud. *Des fouilles à entreprendre sur l'emplacement du Temple de Jérusalem.* RHR 79, 318—327.
758. — *Byblos et la mention des Giblites dans l'Ancien Testament.* Syria 4, 300—315.
759. R. Eisler. *Jahwes Hochzeit mit der Sonne.* MVAG, 1917, II, 21—70.
760. C. J. Gadd. *The Fall of Nineveh. The newly discovered Babylonian chronicle in the British Museum.* Luzac, 1923, pp. 42. Rev. Condamin, Rech. SR, 1924, 67—68; Gressmann, ZAW 42, 157—158, and TLZ 49, 53; Hall, Journ.

- of Egypt. *Archaeol.* 9, 254—256. Cf. also Nos. 741, 743, 755, 756, 772, 784, 793.
761. W. H. I. Gairdner. *King Hezekiah. A tragical drama in a prologue and four acts.* London, SPCK, 1923, pp. 84. Rev. Boulter, *Theology* 8, 289—290.
762. L. Gry. *Israélites en Assyrie, Juifs en Babylonie.* Muséon 35, 153—185. Reprint, pp. 60.
763. H. Gunkel. *Geschichten von Elisa.* 1922, pp. 110. Rev. König, TLB 44, 177—179; Steuernagel, OLZ 27, 30—31.
764. H. Hirschfeld. *Note on Ophir.* JRAS, 1924, 260.
765. G. Hölscher. *Das Buch der Könige, seine Quellen und seine Redaktion.* Gunkel's *Eucharisterion*, pp. 158—213.
766. F. Horst. *Die Kultusreform des Königs Josia (II Reg. 22—23).* Rev. Eissfeldt, TLZ 49, 224—225.
767. A. Jirku. *Zur Auffindung des Dtn. 2 Kn. 22.* ZAW 39, 147—148.
768. — *Eine altorientalische Freundschaftsformel.* ZAW 39, 150—151.
769. P. Jensen. *Assyrisch-babylonische Geschichte in der israelitischen Königssage.* ZA 35, 81—98.
770. A. M. Kleber. *The chronology of 3 and 4 Kings and 2 Paralipomenon.* Bibl. 2, 3—29 and 170—205.
771. J. O. Leath. *The Deuteronomic Reform.* Method. Quart. Rev. 1923, 506—516.
772. W. F. Lofthouse. *Tablet BM No. 21901 and politics in Jerusalem.* ET 35, 454—456. Cf. No. 760.
773. D. D. Luckenbill. *The annals of Sennacherib.* Chicago, Univ. Press, 1924, pp. 207.
774. D. I. Macht. *A Pharmacological Study of Biblical "Gourds."* JQR 10, 185—197.
775. S. A. B. Mercer. *The testimony of II Kings 11, 12.* ATR 6, 44—45.
776. J. Miklik. *3 Kn 8, 12—13.* BZ 15, 9—14.
777. G. Möller. *König Sib'u = סִבּוּ, der ägyptische Gegner Sargons.* OLZ 22, 145—147.
778. B. Moritz. *Arabien: Studien zur physikalischen und historischen Geographie des Landes.* Pp. 63—133, Hannover, Lafaire, 1923. Rev. Margoliouth, ET 34, 457—458.
779. T. Nicklin. *Two chronological enigmas in the O.T.* ET 35, 168.

780. J. Offord. *The assassination of Sennacherib*. PEFQS, 1918, 88—90.
781. — *Ἐπικόπων*. PEFQS, 1918, 133.
782. A. T. Olmstead. *History of Assyria*. New York, Scribners, 1923, pp. 724.
783. S. Prentice. *Elijah and the Tyrian alliance*. JBL 42, 33—38.
784. I. M. Price. *The Nabopolassar Chronicle*. JAOS 44, 122—129. Cf. No. 760.
785. A. Schulz. *Das Wunder zu Kana im Lichte des Alten Testaments*. BZ 16, 93—96.
786. A. Schwarz. *Die Schatzkammer des Tempels in Jerusalem*. MfGuWdJ 63, 1919, 227—252.
787. D. Sidersky. *La stèle de Mésa, index bibliographique*. 1920, pp. 34. Reprinted from *Revue archéologique*. Rev. Lambert, REJ 71, 109—110.
788. — *L’Inscription de Silohé*. JA, 1918, 11, 558—561.
789. — *Date de la destruction du Temple de Salomon*. JA, 1918, 12, 475—478.
790. J. M. P. Smith. *The conservatism of Early prophecy*. AJTh 23, 290—299.
791. R. Storr. *Die Unechtheit der Mesa-Inschrift*. TQS 99, 196—225, 378—421.
792. M. Vernes. *La prière d’Ezéchias*. JA, 1919, 14, 481—485.
793. A. G. Welch. *The significance for O. T. History of a new tablet*. ET 35, 170—172. Cf. No. 760.
794. H. M. Wiener. *The Tartan’s Expedition in chronology and prophecy*. NTS, 1923, 3—6.
795. H. Wilbers. *De zonen der profeten*. Studiën 91, 467—471.
796. A. Ungnad. *Der Ort der Ermordung Sanheribs*. ZA 35, 50—51.
- ALBRIGHT, remarking on Clark 748, locates Ophir in Somaliland. ALLIS, excellent study of Gadd 760 which he harmonizes with biblical account. ALLEN, theophany in 1 Kn. 19 is a symbol of social troubles which were the brithpangs of the kingdom. *Anonymous* writer shows that Gadd’s account supports Josephus against MT in regard to Necho. BERRY says that the Code found was not D but H or a large part of it. BRUSTON shows that Bo‘az is a name of Baal from a Neo-punic inscription. BURNEY on 1 Kn. 18, 21. CASPARI makes transition easy by slight changes in the division of sections. CLARK, Ophir was not in India. CHRISTLIEB,

on Elijah's life. CONDAMIN, Sennacherib was murdered in Nineveh, not in Babylon. DAVIS defends MT text. DESNOYERS, vivid descriptions of Solomon's building activity, of his greatness and decline. DHORME defends the reading Tadmor in 1 Kn. 19, 18. Second article and that of DRIVER on Gadd 760. DUSSAUD calls attention to our lack of real knowledge of the Temple. In second article he makes a good emendation of 1 Kn. 5, 32. EISLER illustrates Ps. 19, 2—7 and 1 Kn. 8, 12 f. by semitic marriage customs. GADD fixes 612 as date for Fall of Nineveh and reconstructs history of last years of the Assyrian Empire. Canon GAIRDNER, Hezekiah dramatized. GRY studies traces of sojourn of Israelites in business cuneiform documents. The Israelites were near Harran. GUNKEL shows the development of story of Elisha. HIRSCHFELD, LXX in Gen. 10, 28 shows that it was Uphir, probably in South Arabia. HÖLSCHER, sources of Kings. HORST, Code found is not D. JIRKU 767, Hittite parallel to finding of Code in KBoI. JIRKU 768, a salutation in 1 Kn. 22, 4 and 2 Kn. 3, 7 also explained by KBoI. JENSEN compares Solomon and Tiglathpileser III, Shalmanezer and David. He would find an influence of Assyrian records on Hebrew historical documents. KLEBER claims to have constructed a continuous chronology of the period on the basis of Hebrew text unchanged and of five principles, one being that the Southern kings follow the sacred year beginning with Nisan, the Northern kings the (older) civil year beginning with Tishri. LEATH studies the causes, scope, and effect of Deuter. reform. LOFTHOUSE on Gadd 763. LUCKENBILL, translations and historical discussion. MACHT studies especially 2 Kn. 4, 39 and the use of flour as antidote to a dangerous colocynth. MERCER compares with Gudea. MIKLIK emends text. MÖLLER finds the name of Sib'u on an ushebt. MORITZ places Ophir in South Arabia, discusses at length Solomon's expedition, equates Ezion Geber with the Ghadā bushes of Geber (their owner). NICKLIN dates Hezekiah in 728—699 (pp. 168—169). OFFORD on Scheil's prism and Harper 12. In second article he illustrates the LXX in 2 Kn. 3, 4 with an inscription on the mirror of a Corinthian hetaira who fleeced her admirers. OLMSTEAD shows the place of Israel and Juda in Assyrian politics. PRENTICE says that the Baal worship fought by Elijah was Tyrian. PRICE on Gadd 760. SCHULZ compares Jno. 2 to the stories of Elijah-Elisha. SIDERSKY explains an obscure passage of Siloam inscription. SIDERSKY 789

shows that date in *Jer. 52*, 12—13 is right, but 2 *Kn. 25*, 8—9 is wrong. SMITH shows how the early prophetic policy of hostility to civilization lost out. STORR proves to his own satisfaction that the stela of Mesa is a forgery. VERNES tells us that Hezekiah went to the Temple, lifted the cover of the sacred stone which was Yahweh, and took the answer in the square oracle pocket containing the sacred lots (Urim and Thummim). WELCH on Gadd 760. He thinks that there was no battle at Megiddo. Josiah was simply punished there. WIENER, chronology of Hezekiah's reign. WILBERS on the sons of the prophets. UNGNAD reiterates OLZ, 1917, 358 f. Cf. also Weill 736. Much of the literature on Deuteronomy previously listed bears on the Reformation of Josiah.

## B. LATER PROPHETS

### a) General

800. Aalders. *De Profeten des Ouden Verbonds*. Kampen, Kok, 1919, pp. 286. Rev. Mercer, ATR 2, 245—246; J. M. P. Smith, AJTh 23, 395; Vandervorst, RB, 1920, 580—589.
801. H. C. Ackerman. *The nature of Hebrew prophecy*. ATR 4, 97—127.
802. W. A. C. Allen. *Old Testament Prophets. A study in personalities*. Cambridge, Heffer, 1919, pp. 195. Rev. (Anon.), CQR 89, 337—338.
803. W. R. Aytoun. *The rise and fall of the "Messianic Hope" in the sixth century*. JBL 39, 24—43.
804. W. E. Barnes. *The task of the prophets*. Interp. 16, 187—199.
805. A. Brassac. *Manuel Biblique*, par F. Vigouroux. 14th edit. Rev. Synave, RSPT 10, 101—102.
806. D. Buzy. *Les symboles de l'Ancien Testament*. 1923, pp. 429. Rev. Bartley, Studies, 1923, 337—338; Calès, Rech. S. R. 1923, 185—188; Dhorme, RB 33, 139—140; Vincent, Polybiblion 96, 168—169.
807. A. Causse. *Les pauvres d'Israël, Prophètes, Psalmistes, Messianistes*. 1922, pp. 173. Rev. (Anon.), RB, 1922, 622—624; Longo, Bil. 1924, 358—359; Podechard, RevSR 3, 381—385; Synave, RSPT 12, 77—79. Cf. No. 829.
808. — *Sentiment de la nature et symbolisme chez les lyriques hébreux*. RHPR 1, 387—408.

809. F. C. Eiselen. *The prophetic books of the O. T. Their origin, contents, and significance.* 2 vol. together pp. 628. New York, Methodist Book Concern, 1923. Rev. Mackay, PTR, 1924, 333—335.
810. K. Fullerton. *Prophecy and Authority. A study of the History of the Doctrine and Interpretation of scripture.* New York, Macmillan, 1918, pp. 235. Rev. Ackerman, ATR 2, 244—245; König, TLB 43, 199—200; Mercer, ATR 3, 67. Cf. also Box, Exp. Sept. 1924, 168.
811. A. R. Gordon. *The prophetic Literature of the O. T.* 1919, pp. 121.
812. H. Gunkel. *The secret experiences of the prophets.* Expos. May 1924, 356—366; July 1924, 23—32. Cf. No. 839.
813. J. Hänel. *Das Erkennen Gottes bei den Propheten.* Stuttgart, Kohlhammer, 1923, pp. 268. Rev. Bertholet, TLZ 48, 249—251; Sellin, Theol. d. Geg. 17, 131—132.
814. J. Hempel. *Jahwegleichnisse der israelitischen Propheten.* ZAW 42, 74—104.
815. H. W. Hertzberg. *Prophet und Gott.* 1923.
816. J. G. Hill. *The prophets in the light of to-day.* New York, Abingdon Press, 1919, pp. 240. Rev. Mercer, JSOR 4, 96.
817. H. W. Hines. *The prophet as mystic.* AJSL 40, 37—71.
818. P. Humbert. *Remarques sur l'actualité des prophètes hébreux.* RTP 6, 253—280.<sup>1</sup>
819. W. Jacobi. *Die Ekstase der alttest. Propheten.* München, Bergmann, 1920, pp. 62. Rev. Synave, RSPT 11, 136—138.
820. A. C. Knudson. *The prophetic movement in Israel.* New York, Methodist Book Concern, 1921, pp. 174.
821. E. König. *Eine fragliche Sonderbedeutung von Wort und Zahl für die Auslegung des A. T.* ZAW 40, 46—68.
822. — *Die messianischen Weissagungen des A. T.* Rev. Baumgartner, TLZ 48, 223—224; Sellin, Theol. d. Geg. 17, 130—131; Synave, RSPT 13, 92—93.
823. — *Are there any Messianic Predictions?* Theol. 9, 6—13.
824. — *Prophecy (Hebrew).* Hastings', ERE 10, 384—393. Cf. Box, Exp. Sept. 1924, 167—171.
825. M. Lambert. *Quelques observations sur le caractère littéraire des prophètes.* RHR 82, 239—247.

826. C. Lattery. *The prophets*. In *The Religion of the Scriptures*, edit. by C. Lattery. Cambridge, Heffer, 1921.
827. J. J. Lias. *The evidence of fulfilled prophecy*. BS 77, 23—45 and 204—220.
828. A. Lods. *Les prophètes d'Israël et la fin des guerres*. Le Semeur 1918, 601—617.
829. — *Les pauvres d'Israël d'après un ouvrage récent*. RHR 85, 190—201. Cf. No. 807.
830. G. P. Mains. *Prophetic illusion*. BW, 1918, 323—331.
831. K. Marti. *La réformation et les prophètes d'Israël*. RTP 6, 97—106.
832. I. G. Matthews. *How to interpret O. T. prophecy*. BW 52 (1918), 326—334; 53, (1919), 87—112, 206—224, 328—335.
833. H. J. Pickett. *The Hebrew Prophet and the Modern Preacher*. London, Holborn Pub. House, 1922, pp. 291. Rev. (Anon.), ET 34, 3—5.
834. T. Reinach. *Le Judaïsme prophétique et les espérances actuelles de l'humanité*. REJ 70, pp. ix—xxvii.
835. T. H. Robinson. *The Ecstatic Element in O. T. Prophecy*. Exp. 1921, 21, 217—238.
836. — *Prophecy and the Prophets in Ancient Israel*. New York, Scribners, 1923, pp. 222. Rev. Hirschfeld, JRAS, 1924, 137—138; Mackay, PTR, 1924, 337—338. Cf. Box, Exp. Sept. 1924, 171—172, (Anon.), ET 34, 444—445.
837. E. Sachsse. *Die Propheten des AT und ihre Gegner*. 1919, pp. 19.
838. F. K. Sanders. *Old Testament Prophecy*. New York, Scribners, 1921, pp. 110. Rev. Synave, RSPT 12, 70—71.
839. H. Schmidt. *Die großen Propheten* (in *Die Schrift d. AT in Auswahl*). 2nd edit., 1923, pp. 568 with introd. by Gunkel (cf. No. 812). Rev. Hänel, TLB 45, 99—101.
840. L. Thimme. *Prophetenstimmen und Bilder aus vergangenen Tagen*. Marburg, 1920, pp. 128. Rev. Procksch, TLB 43, 68—69.
841. E. Tobac. *Les prophètes d'Israël*. Vol. I, Lierre, 1919, pp. 328, vol. II—III, 1921, pp. 616. Rev. (Anon.), RB, 1920, 463 and 1922, 151—152; Calès, Rech. SR 12, 119—121; Synave, RSPT 10, 113—114; 11, 138—139; Vincent Polybib. 96, 168.

842. A. Vaccari. *Le versione arabe dei profeti*. Bibl. I, 266—268; II, 401—423; III, 401—423.
843. A. C. Welch. *The Prophets and the World Order*. Exp. 1919, 18, 81—98.
844. H. Wiener. *The prophets of Israel in history and criticism*. London, Scott, 1923, pp. 196. Rev. (Anon.), Month 141, 474; Dhorme, RB 33, 138—139; Kyle, BS, 1923, 567—568; Löhr, TLZ 48, 273—274; Loisy, RC, 1923, 402—403; Mercer, JSOR 8, 39—40; Synave, RSPT 13, 93—94; Windfuhr, OLZ 26, 619—621.
845. M. D. Willink. *The prophetic consciousness*. London, SPCK, 1924, pp. 128.
846. J. M. T. Winther. *Prophet and Prophecy*. BR 8, 213—228 and 400—416.

AALDERS makes a thorough psychological study, rejects the possibility of ecstatic dervishes. His work is marred by unprogressive views on the date of prophets and the lack of historical method. ACKERMAN finds the inspiration of prophecy in idea of Yahweh as a justice deity. ALLEN is helpful but uncritical. AYTOUN says that Messianic hope arose out of the larger hope of the Restoration of Israel, a secondary cause being the prediction of the perpetuity of the house of David, a belief which however was not accepted by the greater prophets. There was hardly any exilic Messianic hope. BARNES finds that prophetic task was to deliver a message of judgment. BRASSAC traditionalist. BUZY believes that symbols were real. His study is thorough. CAUSSE lays stress on prophetic hostility to civilization, and on yearnings of the "poor" after righteousness in the teaching of the prophets, and in the Psalter which is mostly the work of the downtrodden. In his article he shows the abuse of symbolism. EISELEN shows a cautious scholarship, openminded, devout. FULLERTON shows abiding value of living voice of authority. GORDON an excellent small book laying stress on spiritual ideals. GUNKEL, the second of his three introductory essays in Schmidt 839. HÄNEL shows that the writing prophets knew God by perception, inspiration and reflection. HEMPEL on symbolic and realistic representation of Yahwe. HERTZBERG, religion of prophetism before exile. HILL, popular. HINES, a psychological study. HUMBERT, present meaning of prophetic message. JACOBI is a medical man. He tries more thoroughly than Hölscher

to apply Wundt's psycho-physiological theory. He would seek the origin of ecstasy in Asia Minor and Greece in the eighth century. KNUDTSON, excellent manual for adult classes. KÖNIG 821 on gematria and symbolism of prophets. KÖNIG 822, 823 Hebrew Messianism fundamentally unique. KÖNIG 824, a complete survey. LAMBERT shows importance of such a study which is yet to be done. LIAS defends the automatic view of divine inspiration. LODS, no peace without Triumph of Right. LODS 829 on CAUSSE 807. MAINS, the spirit of prophecy as a most valuable leaven in human thought. MATTHEWS, an excellent study for the American Institute of Sacred Literature. PICKETT gave the twenty-second Hartley Lectures, showing similarity of messages. REINACH, prophetism an answer to the yearnings of to-day. ROBINSON 835 claims that, like the early *nabi*, the prophet was an ecstatic. After the ecstasy, he or some one else wrote down the oracle. The prophetical books are built of fragments of oracular matter. ROBINSON 836, a sketch of the history of prophecy embodying newer views on prophets, with a good bibliography by Peake. SACHSSE, popular. SAUNDERS for college students, very condensed. SCHMIDT, excellent translation and notes. THIMME, popular sketches. TOBAC, excellent commentary, Louvain school. VACCARI, a Syrian Arabic version following the Peshito, may be the work of Pethion, ninth century. WELCH, the eternal order is ever coming slow. WIENER, an answer to Kuenen which lacks method but makes up for it, in the words of "Month", by a certain frank brutality. WIENER admits a second Isaiah! WILLINK compares to mysticism. WINTHER, futuristic view reinstated. Reference should also be made here to Olmstead 782 which connects the political activity of the prophets with Assyrian history. See also section on prophetism in our bibliography of Religion of Israel.

### b) Isaiah as a whole

850. B. DUHM. *Das Buch Jesaja*. Göttingen, Vandenhoeck, 1922, pp. 490. Rev. Herrmann, OLZ 26, 572—573; Longo, Bil. 1924, 356—357; Mercer, ATR 7, 75; Sellin, Theol. d. Geg. 17, 117—118; Volz, TLB 49, 53—54.
851. M. LAMBERT. *Notes lexicographiques et exégétiques*. REJ, vol. 70, 90—91 and 214—215; vol. 71, 94—95.
852. J. J. LIAS. *The unity of Isaiah*. BS, 1918, 267—274.

DUHM, fourth edition, few changes. LAMBERT and PERLES excellent notes emending text or defending it. LIAS defends unity of book.

c) *Isaiah, 1—39*

853. F. M. Abel. *Le tombeau d'Isaïe*. JPOS II, 25—33.
854. H. C. Ackerman. *The Immanuel sign and its meaning*. AJSL 35, 205—214.
855. W. F. Albright. *The Assyrian march on Jerusalem*. Annual oft. Am. Sch. of Or. Res. 4, 134—140.
856. H. J. D. Astley. *Ladies' fashions in Jerusalem*. Int. 16, 127—134.
857. R. A. Beardslee. *Hebrew poetry, a criticism*. JBL 39, 118—130. Cf. No. 867.
858. — *The problem of Hebrew poetry*. BR 4, 124—148.
859. A. Brux. *Is. 7, 6*. AJSL 39, 68—71.
860. K. Budde. *Zwei Beobachtungen zum alten Eingang des Buches Jesaja*. ZAW 38, 58.
861. A. Condamin. *Isaïe 7, 16*. Rech. SR, 1923, 160—161.
862. D. H. Corley. *Messianic prophecy in First Isaiah*. AJSL 39, 220—224.
863. P. Dhorme. *Le désert de la mer*. RB, 1922, 403—406.
864. B. R. Downer. *The added years in Hezekiah's Life*. BS, 1923, 250—271 and 359—391.
865. W. Erbt. *Zu F. E. Peisers Jesaja Kap. 9*. OLZ, 1918, 78—81.
866. R. C. Faithfull. *Immanuel*. ET 32, 45.
867. K. Fullerton. *The rhythmical analysis of Is. 1, 10—20*. JBL 38, 53—63. Cf. No. 857.
868. — *The original form of the refrains in Is. 2, 6—21*. JBL 38, 64—76.
- 868a. — *The interpretation of Isaiah 8, 5—10*. JBL 43, 253—289.
869. — *The problem of Isaiah. Chapter 10*. AJSL 34, 170—184.
870. — *Immanuel*. AJSL 34, 256—283.
871. — *The stone of the foundation*. AJSL 37, 1—50.
872. — *Viewpoints in the Discussion of Isaiah's Hopes for the future*. JBL 41, 1—101.
873. — *The problem of Isaiah*. JR 1, 307—309.
874. T. J. Gaehr. *Shear-Jashub, or the Remnant Sections in Isaiah*. BS 79, 363—371.
875. H. Geers. *Hebrew textual notes*. AJSL 34, 132—134.

876. A. H. Godbey. *The word "virgin" in Isaiah 7, 14.* Meth. Quart. Rev. 1924, 513—522.
877. A. R. Gordon. *The prophets as internationalists.* BW 51, 212—215 and 269—271.
878. G. Hartford. *The Prince of Peace.* Exp. 1919, 17, 81—99.
879. P. Haupt. *The poems of Isaiah.* Am. J. of Philol. 45, 59—61.
- 879a. S. A. Hirsch. *Is. 14, 12.* JQR 11, 197—199.
880. R. M. Jones. *The Remnant.* London, Swarthmore Press, 1920, pp. 15—24.
881. D. J. van Kathwijk. *Exegetica, Jasaja 11, 1—5.* Gereform Theol. Tijdschr. 19 (1918/1919), 221—233.
882. L. Köhler. *בְּלִיל חַמֵּץ.* Is. 30, 24. ZAW 40, 15—17.
883. M. Löhr. *Jesaias Studien III.* ZAW 37, 59.
884. P. Lohmann. *Die selbständigen lyrischen Abschnitte in Jes. 24—27 herausgegeben von O. Eissfeldt.* ZAW 37, 1—76.
885. W. H. Marquess. *El Gibbor Is. 9, 6.* BR 3, 616 ff.
886. S. A. B. Mercer. *Isaiah 9, 1—2.* ATR 2, 152—153.
887. J. P. Peters. *Notes on Isaiah.* JBL 38, 77—93.
888. W. Popper, in L. I. Newman and W. Popper. *Studies in Biblical Parallelism*, pp. 211—388. Rev. Ackerman, ATR 2, 329—332; Gaster, JRAS, 1920, 104—106.
889. W. Popper. *Parallelism in Isaiah.* 1923. Rev. Mercer, JSOR 8, 43.
890. — *A suggestion as to the sequence of some prophecies in the first Isaiah.* Hebrew Union College Annual 1924, 79—96.
- 890a. E. Power. *Paryulus natus est nobis.* Is. 9. 6 Verb. Dom. 2, 360—363.
891. J. Ridderbos. *De Messias-Koning in Jesaja's Profetie.* Rev. König, TLB 42, 71—73.
892. S. Schiffer. *Un chant de triomphe méconnu sur la mort de Sanchérib.* REJ 76, 176—182.
893. E. Sell. *Isaiah 1—39.* Diocesan Press, Vepery, Madras. Cf. ET 35, 300.
894. H. W. Sheppard. *First twelve chapters of the Book of Isaiah.* 1922. Rev. Cook, JTS 97, 103.
- 894a. J. M. P. Smith. *Butter and Honey.* AJSL 40, 292—294.
895. M. Thilo. *In welchem Jahre geschah die sogenannte syrisch-eframitische Invasion und wann bestieg Hiskia den Thron?*

- Barmen, 1918, pp. 24. Rev. Caspari, TLB 40, 47-48;  
 Landersdorfer, Theol. Rev. 18, 166.  
 896. A. Vaccari, *πολὺς ασεδέν*. *Is.* 19, 18. Bibl. 2, 353-356.  
 897. F. Zorell. *Isaiae Carmen de vinea Domini*. Bibl. 3, 440-442.  
 898. — *Vaticinium Messianum Isaiae 9, 1-6 Heb. = 9, 2-7 Vulg.* Bibl. 2, 215-218.

ABEL thinks that Isaiah's tomb would be near the tomb of the Kings on Ophel. ACKERMAN—the sign is a Messianic miracle, the mother is only vaguely referred to. ALBRIGHT emends Is. 10, 28-32. ASTLEY on Is. 3, 16-24. BEARDSLEE 857 criticizes reconstructed text of Fullerton 867 and gives his own translation, already printed in BR 1918 and 1919. BEARDSLEE 858 includes good translation of the first two chapters of Isaiah. BRUX explains this difficult passage. BUDDE says that book of Isaiah began with the present title of chapter I followed by chapter VI. CONDAMIN defends his translation of *asher* in Is. 7, 16 in his *Livre d'Isaie*, p. 51. CORLEY claims that messianic prophecies were interpolated in First Isaiah by orthodox editors who also added Second Isaiah to book. DHORME shows that the Desert of the Sea means the steppelike Sea Land occupied by Merodach Baladan. DOWNER, harmonistic. ERBT emends text. FAITHFULL, Immanuel in Is. 8, 8 is sarcastic. FULLERTON 867 translation of emended text. FULLERTON 868 reconstructs text. 868a rejects 6b as a gloss and studies Immanuel problem. FULLERTON 869, no inviolability of Jerusalem in real text. Fullerton 870, the young woman is the wife of Ahaz. FULLERTON 871, Is. 28, 16 is not Isaianic. FULLERTON 872 shows Isaiah's remarkable protest against the political nationalism implied in the eschatology of popular prophets. FULLERTON 873 outlines the present problems. Does he emphasize historical and ethical features, or is a founder of eschatology? Is he opposed to ceremonial or not? Is the Remnant a little band of disciples ethically prepared for the future? Nature of Isaiah's faith. His Quietism. The inviolability of Zion. The Davidic Messiah. GEERS emends text of Is. 7, 7; 11, 5 and 31, 8-9. GODBEY's exhaustive study proves that the word means "young woman." GORDON, popular study of Isaiah as an internationalist. HARFORD homiletic study of Is. 9, 6. HAUPT on prophetical inspiration. HIRSCH, morning star means sun. JONES, the Remnant Idea as the beginning of a thread running through religious history. KÖHLER translates a fodder of rumex. LOHMANN reconstructs text on metrical

grounds. MARQUESS stresses unique manifestation of divine power. MERCER slightly emends text and compares with Book of the Dead. PETERS, a scheme of compositions of Isaiah, ch. 13—14 on the destruction of Babylon. Ch. 24—27, time of Alexander. POPPER 889, parallelism as a basis of verbal criticism. POPPER 890 classifies on a literary and linguistic basis operating in premasoretic text. Canon SELL popularises critical results for Indian Christian workers. SCHIFFER studies Is. 14, 16—21 whose text he emends lightly. It is Isaianic. SHEPPARD, new translation. SMITH explains 7, 14—16 (15 being a gloss). THILO compares 2 Kn. 16 with history of Tiglath-Pilezer. VACCARI, LXX misread *daleth* for *resh*. ZORELL 897 and 898 emended text on metrical basis.

d) *Isaiah 40—66*

899. R. A. Aytoun. *The servant of the Lord in the Targum*. JThS 23, 173—180.
900. L. K. Bleeker. *Jojachim, der Ebed-Jahwe*. ZAW 40, 156.
901. M. Th. Böhl. *Der "Knecht des Herrn" in Jezaja*. 1923. Rev. Gressmann, ZAW 42, 156—157.
902. L. E. Brown. *Early Judaism*. Cambridge Univ. Press, 1920, pp. 248. Rev. (Anon.), RB, 1921, 297; J. M. P. Smith, JR 1, 323—324; Synave, RSPT 11, 141—142.
903. M. Buttenwieser. *Where did Deutero-Isaiah live?* JBL 38, 94—112.
904. D. Cameron. *The sure mercies of David*. ET 29, 562. Cf. No. 909.
905. H. Chadwick. *The servant of Jahweh*. Irish Quart. Rev. 15, 1920, 330—342.
906. W. H. Cobb. *On the textual Crux in Isa. 48, 8*. JBL 39, 168—170.
907. J. D. Davis. *An interpretation of Is. 40, 3*. PTR 18, 638—645.
908. J. Fischer. *Wer ist der Ebed in den Periokopen Is. 42, 1—7; 49, 1—9; 50, 4—9; 52, 13—53, 12? Eine exiget. Studie*. Münster, Aschendorff, 1922, pp. 116. Rev. Sellin, Theol. d. Geg. 17, 118; Synave, RSPT 13, 95.
909. W. Glynne. *The sure mercies of David*. ET 29, 425—427.
910. A. Guillaume. *Is. 44, 5 in the light of the Elephantine papyri*. ET 32, 377—379.
911. A. Jirku. *Ich habe dich bei deiner Hand gefaßt*, Jes. 42, 6. ZAW 39, 159.

912. M. Haller. *Die Kyros-Lieder Deuterojesaias*. Gunkel's *Eucharisterion*, pp. 261—277.
913. P. Haupt. *The servant of Jvh*. JAOS 44, 157.
914. L. Köhler. *Deuterojesaja (Is. 40—55), stilkritisch untersucht*. 1923, Beih. z. ZAW 37. Giessen, Töpelmann, 1923, pp. 143.
915. — *Jes. 63, 4*. ZAW 39, 316.
916. J. E. McFadyen. *A new view of the servant of the Lord*. ET 34, 294—296. Cf. No. 920.
917. J. Marti. *Les chapitres 56—66 du Livre d'Esaïe. Traduits et Commentés*. Nancy, Berger-Levrault; Paris, Geuthner, 1924, pp. 220. Rev. Ackerman, ATR 7, 190.
918. J. Meinhold. *Jes. 59, 10*. ZAW 40, 156—157.
919. H. G. Mitchell. *The servant of Yahweh in Isa. 40—55*. JBL 38, 113—128.
920. D. S. Mowinckel. *Der Knecht Jahwäs*. Giessen, Töpelmann, 1921, pp. 69. Rev. (Anon.), RB, 1922, 153; Nowack, OLZ 25, 172—173; Synave, RSPT 11, 145—146.
921. E. Sell. *The Prophets of the Exile*. Diocesan Press, Vepery, Madras. Cf. ET 35, 300.
922. J. Skinner. *The book of the prophet Isaiah. Ch. XL—LXVI in the Revised Version*. Cambridge Univ. Press, 1918, pp. 364. Rev. Calès Rech, SR 12, 111—113; Synave, RSPT 11, 140—141.
923. J. M. P. Smith. *The ethical significance of Isaiah, chapter 53*. JR 3, 132—140.
924. P. Volz. *Jesaja 53*. Budde's *Festschrift* 180—190.
925. O. C. Whitehouse. *The historical background of the Deutero Isaiah*. Exp. 1923, vol. 25, 241—259; 321—344; 405—426; vol. 26, 108—129.
926. D. Yellin. *The use of ellipsis in "Second Isaiah."* JPOS I, 132—137.

AYTOUN adds to his study of the Servant in the Targum a translation of Is. 52, 13—53, 12. BLEEKER claims priority on Bühler. BÖHL compares the servant with the Assyrian poem *lulul bel nimeki*. BROWNE, original study of Juda hafter the exile. Is. 63, 7—64, 11, the work of a Samaritan. BUTTENWIESER reached independently of Maynard the view that Deutero Isaiah lived in Judah. He brings new arguments which have also remained unanswered. CAMERON maintains translation "everlasting covenant." CHADWICK distinguishes

two servants. COBB offers new translation. DAVIS, very thorough on "the wilderness." FISCHER, the servant is not collective but an individual to come. GLYNNE explains as the lovingkindnesses sung by or to a David whether historical or ideal. GUILLAUME explains Is. 44, 5 by Assuan papyrus K on branding. JIRKU illustrates by KBoI correspondance. HALLER endorses Mowinckel 920. The servant was probably at the Camp of Cyrus, but not in Babylon. KÖHLER 914, surveys vocabulary, grammar, style of Is. 40—55, emends text, gives new translation, with special attention to metrical rules. KÖHLER 915 translates *šenath geulay* as "Jahr meiner Blutrache." McFadyen outlines Mowinckel 920 as set forth by Gunkel in "Ein Vorläufer Jesu," but does not apparently endorse it. MARTI, translation and thorough commentary of the various fragments called Trito-Isaiah. MEINHOLD emends text. MITCHELL translates the songs. The servant is not always Israel as a whole. MOWINCKEL claims that the servant is the prophet himself. He suffers, not in the place of men but for their good. Canon SELL studies 2 Is. and Ezekiel for mission workers in India. SKINNER revises this commentary for the Cambridge Bible; sober, excellent, reliable. SMITH thinks that we have here vicarious atonement through group solidarity with the world. VOLZ Is. 53 teaches that the sufferings of the guiltless expiate for the guilty. WHITEHOUSE describes Babylonian background of exilic community, especially in religion, mythology, and magic. The exiles were about 50,000 at the outset. They were not slaves. YELLIN finds ellipsis where we should use dots.

### e) Jeremiah

930. L. E. Binns. *The Book of the Prophet Jeremiah*. London, Methuen, 1919. Rev. Barnes, JTS 21, 79—80; Guillaume, Theol. 1, 111—113.
931. K. Budde. *Über das erste Kapitel des Buches Jeremia*. JBL 40, 23—27.
932. A. Condamin. *Le livre de Jérémie*. Paris, Gabalda, 1920, pp. 425. Rev. (Anon.), Eccles. Rev. 62, 710—711; Binns, JTS 22, 402—404; Calès, Rech. SR 12, 113—119; Desnoyers, BLE, 1921, 67—71; Kissane, Ir. Quart. Rev. 15, 275—276; Lagrange, RB, 1922, 130—135; Lambert, REJ 71, 108—109; J. M. P. Smith, AJSL 38, 71; Vaccari, Bibl. 2, 92—98.

933. B. Haensler. *Zu Jer. 1, 5.* ZAW 16, 45—53.
934. J. Hempel. *God and the World in the religious faith of Jeremiah.* JR, 1924, 32—45. Cf. Exp. Aug. 1924, 148.
935. F. Horst. *Die Anfänge des Propheten Jeremia.* Rev. Eissfeldt, TLZ 49, 223—224.
936. A. Jirku. *Jer. 26, 22 f., die Folge eines Vertrages.* ZAW 39, 148.
937. M. Lambert. *Notes exégétiques et lexicographiques.* REJ 71, 95—97 and 202—206.
938. — *Notes grammaticales et exégétiques.* REJ 75, 210.
939. J. E. McFadyen. *Jeremiah in Modern Speech.* London, Clarke, 1919, pp. 220.
940. T. J. Meek. *The poetry of Jeremiah.* JQR 14, 281—289. Cf. Exp. Aug. 1924, 146—147.
941. — *Was Jeremiah a Priest?* Exp. 1923, vol. 24, 215—222.
942. J. Offord. *The Queen of Heaven.* PEFQS, 1918, 90—92.
943. G. Ricciotti. *Il libro di Geremia.* Torino, 1923, pp. 344. Rev. Dhorme, RB 33, 140—141; Longo, Bil. 1924, 357—358; Vaccari, Bibl. 5, 217—218.
944. T. H. Robinson. *Note on the text of Jer. 4, 11.* JTS 23, 68.
945. — *The structure of Jeremiah 50—51.* JTS 19, 251—265.
946. — *The structure of the Book of Jeremiah.* Exp. 1920, vol. 20, 17—31.
947. H. Schmidt. *Das Datum der Ereignisse von Jer. 27 und 28.* ZAW 39, 135—144.
948. J. Skinner. *Prophecy and Religion. Studies in the Life of Jeremiah.* Cambridge Univ. Press, 1922, pp. 368. Rev. Binns, JTS 97, 85—87; Eichrodt, TLB 45, 26—28; Mercer, ATR 5, 327—328 and 6, 46; J. M. P. Smith, JR 4, 315—316; Synave, RSPT 12, 71—76.
949. G. A. Smith. *Jeremiah.* London, Hodder, 1924, pp. 394. Rev. (Anon.), ET 35, 196—197 and 203—204; Stevenson, Exp. 1924, I, 143—146; J. M. P. Smith, JR 4, 437—438.
950. — *Jeremiah in the Siege.* Exp. 26, 1—14.
951. Dorothea Stephen. *Jeremiah the prophet of hope.* Cambridge Univ. Press, 1923, pp. 84.
952. P. Volz. *Studien zum Text des Jeremia.* 1920, pp. 372. Rev. Löhr, OLZ 24, 166—167; Hanel, TLB 41, 368—371.

953. P. Volz. *Der Prophet Jeremias*. Tübingen, Mohr, 1918. 2nd edit. 1921, pp. 63. Rev. Eichrodt, TLB 42, 321—322; Riessler, TQS, 1922, 81—82.
954. — *Der Prophet Jeremias*. Leipzig, Deichert, 1922, pp. 498. Rev. Calès, Rech. SR, 1923, 180—183; Longo, Bil. 21, 56—57; Vaccari, Bibl. 4, 119—122.
955. A. C. Welch. *The call and the commission of Jeremiah*. Exp. 1921, XXI, 129, 47.
956. — *Jeremiah and Religious Reform*. Pp. 462—472.
958. — *Jeremiah's Temple address*. Exp. 1921, XXII, 46—59.
959. — *Jeremiah's Letter to the Exiles in Babylon*. Pp. 358—372.
960. — *The Book of Jeremiah into Colloquial English*. National Adult S. S. Union, 1923, pp. 124. Cf. ET 35, 66—67.
961. A. J. Wensinck. *The refused dignity*, in Vol. of orient. stud. pres. to E. G. Browne, pp. 491—499.
962. H. A. Williamson. *Jeremiah XIII*, 21. ET 36, 45.

BINNS, introduction, translation and notes, in the Westminster Commentaries. Not always clear on some of the problems. BUDDE, text sanely amended. CONDAMIN, excellent commentary; stresses strophic construction. HAENSLER, on the inner sanctification of Jer. and theological implications. HEMPEL, Jer.'s social and religious reinterpretation of Israel's history and destiny. HORST<sup>1</sup> analyses this section and finds A and B sources. JIRKU says that Jer. 26, 22 ff. is the continuation of a treaty between Jehoakim and Necho and compares with correspondance in KBoI. LAMBERT 937 emends text in several passages and calls attention to variants, lacunae and transposition of letters. LAMBERT 938 defends text of Jer. 49, 3 *versus* Cornill. McFADYEN, new translation in idiomatic English. MEEK 940 *versus* Duhm, a rigid alternance of 3. 2 qinah is not necessary. MEEK 941, Jer. was not a priest. OFFORD, on prevalence of her worship in Jerusalem. RICCIOTTI, good introduction and translation. ROBINSON 944 emends text. ROBINSON 945 finds that these two chapters are composed of various fragments. ROBINSON 946 extends this theory to the whole book. Oracles passed through a complicated process of redaction. Some remained "floating." In Jer. are three types of oracles, oracular, autobiographical, biographical, distributed throughout the book. Alterations in chronology are due to the main compiler. SCHMIDT dates Jer. 27, 1 in 591, the 7th year of Zedekiah. SKINNER, a study of Jer. full of

understanding, sets forth his particular message among the prophets. Sir GEORGE A. SMITH delivered the Baird Lectures for 1922 an inspiring piece of work, more especially on the idea of the New Covenant. SMITH 950 shows value of Jer. 38. Miss STEPHEN presents a good chronological arrangement and a popular biography of Jer. with due attention to history. VOLZ 952 prepared the ground by a searching study of text. Then came a popular work, VOLZ 953, and finally a remarkable commentary in the Sellin collection, giving an excellent chronological arrangement. VACCARI offers valuable corrections. WELCH 955, *Jer. an O. T. Athanasius contra mundum*. WELCH 956, ritual is secondary. WELCH 957, Jer. instinctively reacted against a movement which was really hostile to the very essence of religion as he understood it. WELCH 958, Jer. parts company with Deuteron. Church Reformers. WELCH 959, Jer. on the double allegiance, both to an earthly and a heavenly master. WELCH 960, a translation into modern English, the third in Books of the O. T. in colloquial speech. WENSINCK says that same psychology underlies modesty of Jeremiah (chapter 1) and Mohammed's depression at his call. WILLIAMSON emends text. Cf. also NICKLIN 780 and SIDERSKY 789.

#### f) Ezekiel

963. W. F. Albright. *Gog and Magog*. JBL 43, 378—385.
964. G. R. Berry. *The date of Ezekiel 38, 1—39, 20*. JBL 41, 224—232.
965. — *The date of Ezekiel 45, 1—8a and 47, 13—48*, 35. JBL 40, 70—75.
966. — *Priests and Levites*. JBL 42, 227—238.
967. D. Buzy. *Les symboles prophétiques d'Ezéchiel*. RB, 1920, 203—228 and 353—358; 1921, 45—54 and 161—194.
968. J. Cales. *Rétribution individuelle, vie des justes et mort des pécheurs d'après le livre d'Ezéchiel*. Rech. SR 12, 363—371.
969. G. A. Cooke. *Some Considerations on the Text and Teaching of Ezekiel 40—48*. ZAW 42, 105—115.
970. L. Dürr. *Ezechiels Vision von der Erscheinung Gottes (c. 1 u. 10) im Lichte der vorderasiat. Altertumskunde*. Münster, Aschen-dorff, 1917, pp. 88. Rev. Landersdorfer, OLZ, 1918, 141—143.
971. W. Erbt. *Persönliches aus dem Hesekielbuch*. OLZ 22, 193—204 and 241—249.

972. W. Erbt. *Eine Mond- und Sonnenfinsternis im A. T.* OLZ, 1918, 176—179.
973. H. Geers. *Hebrew textual notes.* AJSL 34, 130.
974. H. H. Gowen. *Did Yahweh forsake the Temple (Ez. 8).* ATR 2, 327—328.
975. J. Herrmann. *Ezechiel, übersetzt und erklärt.* 1924. Rev. Hänel, TLB 45, 115—116; McFadyen, ET 35, 457—458.
976. P. Herzog. *Die ethischen Anschauungen des Propheten Ezechiel.* 1923, pp. 172.
977. A. Jirku. *Zu Hes. 8, 17.* ZAW 39, 160.
978. M. Lambert. *Notes lexicographiques et exégétiques.* REJ, vol. 71, 97, vol. 73, 213—214.
979. P. S. Landersdorfer. *Der Bāāl τετράμορφος und die Kerube des Ezechiel.* Paderborn, 1918. Rev. Herrmann, TLB 40, 161—163; Nikel, Lit. Handw. 55, 533 ff.; Obbink, NTS 2, 187 ff.
980. C. M. Mackay. *The city and the sanctuary.* Ez. 48. PTR 20, 399—417.
981. — *Ezekiel's Sanctuary and Wellhausen's Temple.* PTR 20, 661—665.
982. — *The city of Ezekiel's oblation.* PTR 21, 372—388.
983. — *Ezekiel's division of Palestine among the Tribes.* PTR 22, 27—45.
- 983a. — *The city and the sanctuary.* ET 34, 474—476.
984. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 127—128.
985. H. Schmidt. *Kerubenthron u. Lade.* In Gunkel's *Eucharisterion*, pp. 120—144.
986. W. H. Schoff. *The ship "Tyre."* New York, Longmans, Green, 1920, pp. 153, pl. 13. Rev. (Anon.), Eccles. Rev. 64, 104—105; J. P. M. Smith, JR 1, 322—323; Cook, JTS 23, 323—324; Marquess, BR 6, 317—320.
987. J. M. P. Smith. *Some textual suggestions.* AJSL 37, 239—240.
988. A. Ugnad. *Das wiedergefundene Paradies.* Breslau, Verfasser, 1923.
989. A. Vaccari. *Ez. 7, 23.* Bibl. 2, 221—223.
990. — *Codex Melphictensis rescriptus Ezechielis fragmenta graeca continens.* Rome, 1918. Cf. Rev. Eccles. 23, vol. 45 (1919) 76 ff.

991. H. M. Wiener. *Ezechiel's prophecy against Tyre*. NKS, 1923, 7-8.

992. H. A. Williamson. *Text of Ezekiel 19, 7*. ET 34, 378.

ALBRIGHT derives Gog from Gašga (kškš) a wild Asianic mountain tribe. Magog is combination of it with Manda. BERRY 964 claims that the section is Maccabean. Gog is a cryptic name for Antiochus. BERRY 965, section is also Maccabean. BERRY 966 claims that association of priesthood with Aaron as fictitious as tabernacle; he connects this theory with his hypothesis of the lateness of Ez. 40-48. BUZY realistic interpretation of symbols in Ez. rejecting Klostermann theory and Kraetzschar's double recension. CALÈS shows that individualism of 3, 16-21; 18, 33, 1-20 is fulfilled in Ez.'s expectation of the Kingdom of God. COOKE shows that Ez. 40-48 is a real climax of the book. ERBT 971 opposes the cataleptic theory, disengages a nucleus text from extensive glosses, describes very well the historical setting. ERBT 972 dates Ez. 29-33, from reference to eclipse, from 527 to 525. GEERS emends text of Ez. 30, 9. GOWEN says no. HERRMANN rejects cataleptic view, is wary of metricism. Ez. had a hand in composing H or at least part of Lev. 26. HERZOG shows that Ez.'s attitude was not cultual by *opposition* to ethical. JIRKU compares with the "plant of life" in Harper's Letter 771. LAMBERT emends text in four places. MACKAY 980. The sanctuary site is in the vale of Shechem, and the holy city (as MACKAY in 982 also shows) would be at Bethlehem, mount Zion being in its northern suburbs. MACKAY 981 claims that this location of sanctuary of Ez. thus destroys Wellhausen's theory. MACKAY 983 shows with a good map that plan was simple and practical. 983a answers criticism of Lofthouse. PERLES emends text. SCHMIDT compares with cuneiform material, not very happily. SCHOFF, excellent work on Tyrian trade in Ez. 27-28. He thinks that Ez. used Tyre as a pseudonym for Babylon. SMITH emends Ez. 20, 39. UNGNAD's theory of an astral paradise bears on Ez. 1. VACCARI 989 emends text after LXX. WIENER says that the prophecy was fulfilled against the *Mainland city*. Cf. also Sell 921.

#### g) The minor prophets, as a whole

996. K. Budde. *Eine folgenschwere Redaktion des Zwölfprophetenbuches*. ZAW 39, 218-229.

997. W. Nowack. *Die kleinen Propheten, übersetzt und erklärt.* Göttingen, Vandenhoeck, 1922, pp. 434. Rev. Bewer, AJSL 40, 73—74; Procksch, TLZ 48, 225—226; Sellin, Theol. d. Geg. 17, 116.
998. W. E. Orchard. *Oracles of God, Studies in the minor prophets.* London, Clarke, 1922, pp. 244.
999. S. Poznanski. *The Arabic Commentary of Ibn Bal'am on the twelve minor prophets.* JQR 15, 1—54.
1000. S. Regnier. *Le réalisme dans les symboles des prophets.* RB 32, 383—408.
1001. H. A. Sanders. *A papyrus manuscript of the Minor prophets.* HTR 14, 181—187.
1002. E. Sell. *The minor prophets.* Diocesan Press, Madras, pp. 91. Cf. Church Miss. Rev., 1923, pp. 127.
1003. E. Sellin. *Das Zwölfprophetenbuch.* Leipzig, Deichert, 1922, pp. 578. Rev. Calès, Rech. SR, 1923, 183—185; Hänel, TLB 43, 338—342; Montgomery, JR 2, 643—646; Vaccari, Bibl. 4, 116—119.

BUDDE shows that oracles should be rearranged. The redactors put the speeches in the mouth of God. NOWACK, fourth edition, few changes on third. ORCHARD, sermons in "Humanism of the Bible" series. POZNANSKI edits this short work. REGNIER, *versus* Buzy 806, prefers idealistic view, showing that for instance, in Amos three symbols out of four are allegorical (pp. 384—390). He studies also Hosea 1—3 (pp. 390—397), Zechariah 6, 9—15 (pp. 397—404), Joel (pp. 404—408). SANDERS describes a Greek MS relative of Q. SELL, popular. SELLIN excellent commentary in the series edited by him. Cf. also Tobac 841 which follows Van Hoonacker.

#### h) Hosea

1005. A. Alt. Hosea 5, 8—6, 6. *Ein Krieg und seine Folgen in prophetischer Beleuchtung.* NKZ 30, 537—568.
1006. W. W. Cannon. *The text of Hosea.* Exp., 1924, I, 24—30; 87—93; 176—185; 251—266.
1007. T. W. Crafer. *The Book of Hosea, the Revised Version edited for the use of schools.* Cambridge Univ. Press, 1923, pp. 80. Cf. ET 34, 448.
1008. J. Fück. *Hosea, Kapitel 3.* ZAW 1921, 283—290.

1009. Herrmann. *Ehe und Kinder des Propheten Hosea. Eine exegetische Studie zu Hos. 1, 2—9.* ZAW 40, 287—312.
1010. P. Humbert. *Les trois premiers chapitres d'Osée.* RHR 77, 157—171.
1011. — *Osée, le prophète bédouin.* RHPR 1, 97—118.
1012. — *Der Deltafürst So'.* OLZ 1918, 224—226.
1013. M. Lambert. *Notes exégétiques et lexicographiques.* REJ 71, 200.
1014. — *Notes grammaticales et exégétiques.* REJ 75, 211.
1015. F. Prätorius. *Bemerkungen zum Buche Hosea.* Berlin, Reuther, 1918, Rev. Meinholt, TLZ 45, 3—4; Procksch, TLB 43, 4 ff.
1016. M. Scott. *The message of Hosea.* New York, Macmillan, 1921, pp. 151. Rev. Mercer, JSOR 7, 44.
1017. S. L. Williams. *The minor prophets unfolded, 1. Hosea.* London, SPCK 1917, pp. 69.

CANNON says that Hosea may have referred to Judah; the text is authentic, but some passages are misplaced. CRAFER, textbook for Biblical teaching in schools. FÜCK says that 3, 1—4 is symbolical. 3, 5 is spurious, as well as 2, 1—14. HERRMANN emends text. HUMBERT 1010, chapter 1 is biographical, chapter 3 allegorical. HUMBERT 1011, Gomer would have been an honest woman. Her character was changed for us by a gloss. HUMBERT 1012, emended text of 5, 11 gives a reference to the Pharao So'. LAMBERT 1013 emends 8, 2. LAMBERT 1014 emends 8, 1. PRÄTORIUS, metrical study resulting in emendations. SCOTT, excellent readjustment of chapter 1—3. WILLIAMS, popular.

### i) Joel

1018. K. Budde. „*Der von Norden*“ in *Joel 2, 20.* OLZ, 1919, 1—5.
- 1018a. — *Der Umschwung in Joel 2.* OLZ 22, 104—110.
1019. J. G. Duncan, G. C. Martin, Mrs. C. M. Coltman. *The Books of Joel, Nahum and Obadiah.* National Adult S. S. Union, 1924.
1020. G. Haupt. *The valley of the Gorge.* AJPhil. 43, 240—241.
1021. J. Schmalohr. *Das Buch des Propheten Joel, übersetzt und erklärt.* Münster, Aschendorff, 1922, pp. 164. Rev. Baumgartner, TLZ 48, 248—249.
1022. M. Sprengling. *Joel 1, 17a.* JBL 38, 129—141.
1023. A. C. Welch. *Joel 4, 17—21.* JTS 22, 266—267.
1024. — *Joel and the post exilic community.* Exp. 1920, 20, 161—180.

1025. A. L. Williams. *The minor prophets unfolded, II. Joel and Amos*. London, SPCK, 1918, pp. 71.

BUDDE 1018, a liberating wind from the North drove away the locusts. BUDDE 1018a studies verbal forms of Joel 2, in an attempt to solve its riddle. DUNCAN, colloquial translation. HAUPT dates Joel 137 B. C. It is not eschatological. The locusts are Syrians. There was an older poem used as a basis for the new oracle, and it was possibly from the eighth century. SCHMALOHR dates book in Uzziah's time, and adds little that is new. SPRENGLING, a vivid study. WELCH 1023 explains by Ezekiel. WELCH 1024 shows that Joel recognizes sacrifice differently from earlier prophets, but of course sacrifices were now different. WILLIAMS, popular.

### j) Amos

1026. K. Budde. *Zu Text und Auslegung des Buches Amos*. JBL 43, 46—131.
1027. W. F. Lofthouse. *The call of Amos*. Exp. 1922, 24, 45—51.
1028. J. E. McFadyen. *An O.T. message*. Exp. 1921, XXI, 1—18.
1029. L. I. Newman and W. Popper. *Studies in Biblical Parallelism*. 1918, pp. 387, Cf. No. 888.
1030. F. Perles. *Neue Analekten zur Textkritik des A.T.* MVAG 1917, II, 128.
1031. F. Prätorius. *Textkritische Bemerkungen zum Buche Amos*. Berlin, Reimer, 1918, pp. 14. Rev. Nowack, TLZ 44, 266—267.
1032. T. H. Robinson. *The book of Amos*. 1923.
1033. P. Volz. *Zu Amos 9, 9*. ZAW 38, 105—111.

BUDDE, excellent textual notes on chapter 1—6. LOFTHOUSE, on Am. 7—8. The four visions spread his call over a whole summer. McFADYEN, homiletic. NEWMAN criticizes text on basis of parallelism (pp. 80—209). PERLES emends 5, 8 and 8, 5. PRÄTORIUS, metrical study leading to emendations. ROBINSON, school edition of Hebrew text with vocabulary and full grammatical notes. VOLZ, *seror* means pebble. Cf. also WILLIAMS 1025.

### k) Obadiah

1034. H. C. O. Lanchester. *Obadiah and Jonah*. Cambridge Univ. Press, 1918, pp. 76. Rev. König, TLB 41, 99—100; Barnes, JTS 20, 84.

1034a. Mrs. C. M. Coltman. Cf. No. 1019.

1035. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 128.

LANCHESTER re edits text in "Cambridge Bible for schools and colleges"; sober and reliable. PERLES emends Ob. 7. Mrs. COLTMAN, a colloquial translation.

### 1) Jonah

1036. F. M. Abel. *Le culte de Jonas en Palestine.* JPOS 2, 175—183.

1037. W. E. Barnes. *A pre-christian apostle to the Gentiles (Jonah).* Int. 15, 12—18.

1037a. Mrs. C. M. Coltman. *Ruth and Jonah.* National S. S. Union, 1924, pp. 27.

1038. A. Condamin. *Jonas.* Dict. apolog. fasc. II, 1546—1559.

1039. G. Contenau. *Un vaisseau de Tharsis sur un sarcophage Sidonien.* JA, 1921, I, 168.

1040. W. Ewing. *The sign of Jonah.* Exp. 1923, XXIV, 460—470. Cf. No. 1045.

1041. F. J. Lamb. *The Book of Jonah.* BS 81, 152—169.

1042. P. Magnus. *The Book of Jonah.* HJ 16, 429 ff.

1043. F. W. Mozley. *Proof of the historical truth of the Book of Jonah.* BS 81, 170—200.

1044. R. D. Wilson. *The authenticity of Jonah.* PTR 16, 280—298 and 430—456.

1045. R. Winterbotham. *The sign of Jonah.* Exp. 1923, xxiv, 67—74.

ABEL shows diffusion of cult to-day. BARNES illustrates inspirational value of this parable. COLTMAN, colloquial translation. CONDAMIN apparently favors a didactic interpretation. CONTENAU calls attention to a sarcophagus found at Sidon in 1914 and published by him in Syria 1, 35—44. EWING objects to No. 1045. Sir PHILIP MAGNUS stresses value of chapter 2 which he dissociates from the story of the fish. LAMB and MOZLEY defend the older view, as does also WILSON, who attacks the linguistic arguments of the critics and maintains the originality of the Psalm. WINTERBOTHAM studies early current application of the symbol to Christ. Cf. also LANCHESTER 1034.

m) *Micah*

1047. W. E. Barnes. *The mischief of the metrical theory*. *Exp.* 26, 161.  
 1048. — (on *Micah* 2—3). Cf. No. 1051.  
 1049. A. Bruno. *Micha und der Herrscher aus der Vorzeit*. Leipzig, Deichert, 1923, pp. 220.  
 1050. K. Budde. *Das Rätsel von Micha* 1. *ZAW* 37, 77—108.  
 1051. — *Micha* 2 und 3. *ZAW* 38, 2—22. Cf. Barnes, *JTS* 97, 79—84.  
 1052. M. Lambert. *Notes lexicographiques et exégétiques*. *REJ* 71, 202.  
 1053. — *Notes grammaticales et exégétiques*. *REJ* 75, 211.  
 1054. J. P. M. Smith. *Some textual suggestions*. *AJSL* 37, 238—239.

BARNES on *Mic.* 1, 1—9 protests in the name of sense against extreme metricism. BRUNO emends text most radically and says that Mi. announces a Messianic prince born among the farming population at Beth-Ophra. BUDDE 1050, on chronological problem of *Mi.* 1. BARNES offers critical remarks on BUDDE 1051. LAMBERT 1052, on variant in *Mi.* 2, 4. LAMBERT 1053 emends 4, 6. SMITH emends *Mi.* 2, 12.

n) *Nahum*

1055. G. C. Martin. Cf. 1019.  
 1055a. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 129.  
 1056. R. Weill. *Nahoum II, 9—12 et Josephe*. *Antiq.* IX; XI, 239—241. *REJ* 76, 96—98.  
 1057. P. Maternus Wolff. *Nahum* 1, 5b. *BZ* 16, 92.

MARTIN gives a new poetical translation in modern English. PERLES and WOLFF emend text. WEILL says that Josephus had a text clearer than MT.

o) *Habakkuk*

1058. R. B. Y. Scott. *The text of Habakkuk II, 4*. *ET* 35, 187.  
 1059. W. M. McPheeers. *'Emunah in Habakkuk* 2, 4. *BR* 3, 290—296.  
 1060. P. Haupt. *He who runs may read*. *JBL* 40, 181—182.  
 1061. M. Lambert. *Notes gramm. et exégétiq.* *REJ* 75, 211.  
 1062. J. P. M. Smith. *Some textual suggestions*. *AJSL* 37, 239.  
 1062a. F. J. Stephens. *The Babylonian Dragon Myth in Habakkuk* 3. *JBL* 43, 290—293.

SCOTT emends text from comparison with Syriac translation and Targum. MCPHEETERS *versus* Driver, the word *does* mean faith. HAUPT translates 2, 4—6, and 1, 10—11. LAMBERT translates *ruah* as “souffle” in Hab. 1, 11 and suggests a possible emendation. SMITH emends 2, 17. STEPHENS emending 3, 13b finds in restored text the name Behemoth.

### p) Zephaniah

1063. J. Calès. *L'authenticité de Sophonie II, 11 et son contexte primitif*. Rech. SR, 1920, 354—357.
1064. W. H. Bennett. *Sir J. G. Frazer on “Those that leap over (or on) the threshold.”* Zeph. 1, 9. ET 30, 379—380.
1065. P. Haupt. *The Peregrine Falcon*. JBL 38, 152—156.
1066. — *The prototype of the Dies Irae*. JBL 38, 142—151.

CALÈS says that text is authentic but transposes 3, 9 and 3, 10. BENNETT, Frazer's rendering *on*, is not unsupported by lexicography. HAUPT 1065 retranslates Zeph. 2, 1. HAUPT 1066 reconstructs the text.

### q) Haggai

1067. J. A. Bewer. *Ancient Babylonian parallels to the prophecies of Haggai*. AJSL 35, 128—133.
1068. A. Fernandez. *El profeta Ageo 2, 15—18 y la fundación del segundo Templo*. Bibl. 2, 206—215.
1069. P. Haupt. *Zerubbabel and Melchisedek*. JSOR 2, 76—81.
1070. M. Lambert. *Notes lexicographiques et exégétiques*. REJ 71, 204 ff.
1071. F. Perles. *Neue Analekten zur Textkritik des A. T.* MVAG, 1917, II, 129.
1072. J. Touzard. *L'âme juive au temps des Perses*. RB, 1916, 299—341; 1917, 54—137 and 451—488; 1918, 336—402; 1919, 5—88; 1920, 5—42; 1923, 59—79.

BEWER compares with Gudea. FERNANDEZ *versus* Van Hoonacker and Nikel maintains historical value of Ezr. 3—4, 5. HAUPT emends and translates Hag. 2, 20—23. LAMBERT calls attention to textual confusion in Hag. 1, 15. PERLES emends 2, 4—5. TOUZARD, excellent study of Persian period.

### r) Zechariah

1073. D. Baron. *The visions and prophecies of Zechariah. The Prophet of Hope and Glory*. London, Morgan, 1918, pp. 566.

1074. G. A. Cooke. *The unknown martyr: a study of Zech. 11 and 12.* ATR 6, 97—105.
1075. W. Erbt. *Die Urgestalt des Sacharjabuches.* OLZ, 1919, 49—55 and 96—103.
1076. J. D. Davis. *The reclothing and coronation of Joshua.* PTR 18, 256—268.
1077. Van Hoonacker. *La vision de l'épha dans Zach. 5, 5 ff.* Rev. Benedictine, 1923, 57—61.
1078. M. Lambert. *Notes exégétiques et lexicographiques.* REJ 71, 200—201 and 204 ff.
1079. A. C. Welch. *Zechariah's Vision of the Lampstand.* ET 29, 239—240.

BARON is not original, of no scholarly value. COOKE, a scholarly sermon. ERBT rearranges and emends text and places it in time of Sargon. DAVIS ably defends MT in Ze. 3 and 6 and explains it. VAN HOONACKER reiterates the interpretation in his Commentary with slight modifications. LAMBERT emends 7, 5 and shows text confusion in 4, 6—10. WELCH says that 4, 12 is probably spurious. "Sons of oil" foes not mean anointed and the two olive trees do not apply to Zerubbabel and Joshua. Cf. also TOUZARD 1072.

### s) Malachi

1080. D. Cameron. *A message from Malachi.* ET 32, 408—410.
1081. P. Schepens. *Le prophète Malachiel.* Rech. SR 12, 362—363. CAMERON, homiletical on 3, 16—17. SCHEPENS calls attention to such a variant in Cyprian and others. Cf. also TOUZARD 1072.

## REVIEWS

*The Cambridge Ancient History.* Vol. II. *The Egyptian and Hittite Empire to c. 1000 B. C.* Edited by J. B. Bury, S. A. Cook, F. E. Adcock. Cambridge: University Press, 1924, pp. 751. 35/- net.

This is Volume II of the already famous Cambridge Ancient History. It deals with the Egyptian and Hittite Empires down to about 1000 B.C. In their preface the Editors express their regret that it has not been possible to provide illustrations with this volume, but it is a great satisfaction to know that the Syndics of the Press have agreed to a separate volume of plates which will be published in 1925. This is a point well keeping in mind, for a book of this kind certainly needs illustrations.

Chapter 1 deals with the Peoples of Asia Minor. It is written by Dr. Giles, and is an excellent résumé of what is known on that subject.

Chapter 2 is a general study of the Peoples of Europe by the same writer. These two chapters are in the form of introduction. Chapter 3 leads us to the heart of the subject of the volume. It is entitled "Foundation and Expansion of the Egyptian Empire." This is written by the greatest living student of Egyptian history, Dr. Breasted, and it is written in his clear, accurate and fascinating style. One can see the early days of the Empire pass before one's eyes in reading these pages—political administration, duties of officials, social conditions, the growth of the Priests, the expansion of the Empire, conditions in Asia, &c. In discussing the thorny problem of the order of events following Thutmose I, Dr. Breasted again follows Sethe in contending that Hatshepsut followed immediately upon Thutmose I, and that the early part of her reign was interrupted by the brief reign of Thutmose II. Breasted also has an important note of chronology on page 67, in which he notes the new date 1485 instead of 1479, when Thutmose III marched from Tharu. He also calls attention on page 69

to the interesting parallel between an event of the Battle of Megiddo and an experience of Lord Allenby's in 1918. He also notes on page 83, note 1, that the last campaign of Thutmose III may have been the sixteenth, or even the fifteenth, instead of the seventeenth, and on page 86 it should be noted that according to Sethe's view 1447 should be 1450. It should be noted on map 2 that Alasa should be spelled Alasha or Alashia. This should be corrected in a future edition.

One of the most interesting chapters in the book is on Ikhnaton, the Religious Revolutionary. This is also by Breasted, and he treats the subject in his characteristic manner, laying great emphasis on the monotheism of Ikhnaton, although it seems to me that he is weakening a little in respect to his former position. I think he realizes now that Ikhnaton does not stand so unrelated to his predecessors as he had formerly supposed. It is still a question to my mind as to whether we may speak technically of the monotheism of Ikhnaton rather than of the henotheism of Ikhnaton. This position is becoming clearer to the mind of students who are endeavouring to enter into the spirit of Ikhnaton's times, Sir Wallis Budge and others having expressed themselves recently to this effect. On page 130 Breasted takes up the question of the supposed correspondence between the widow of Tutankhamen and the Hittite Court and concludes that at the present stage of our knowledge, it would seem better to employ this Hittite document with reserve.

Chapter 7 and 8 are also written by Breasted. Chapter 7 deals with the age of Rameses II and Chapter 8 with the decline and fall of the Egyptian Empire. These chapters will be particularly interesting to students of the Old Testament. It is to be noted that in map 3, coming in this chapter, Alashia is spelled correctly.

The next Chapter, on Contemporary Life and Thought in Egypt by Professor Peet, in which Professor Peet seems to decide in favour of a true monotheistic worship of the Sun God in the reign of Ikhnaton, but at the same time he emphasizes the fact that the religious movement in the time of Ikhnaton was foreshadowed at an earlier period. His attempt on page 206 to bolster up the theory of monotheism for the time of Ikhnaton does not seem to me to be very convincing. His statement that

the conservatism of Egypt forced Ikhnaton to make formal concessions to polytheism is simply a means of shirking the responsibility of facing the fact. Ikhnaton merely did for Aton in a more refined sense what many Babylonian Kings did for their state Gods. The religious phrases used by Ikhnaton may easily be paralleled over and over again, not only in Babylonian but in Egyptian literature as well.

Chapter 10 deals with Assyria which is discussed ably and learnedly by Mr. Campbell Thompson. In this chapter he lays particular emphasis upon the part played by the horse in the early history of Assyria. It is of course a known fact that students of the Ancient Orient as a rule believe that the horse was introduced into Egypt by the Hyksos, but can that belief be thoroughly substantiated? Was not the Egyptian Horse of Libyan origin? This is a question that should receive the attention of students of early history.

Chapter 11, on the Hittites of Asia Minor is by Dr. Hogarth. In spite of the confusion apparent in the first part of this chapter the material on the Hittites of Asia Minor is wonderfully well presented in view of the great gaps that still exist on the subject.

The following chapters, dealing with the Philistines, with Syria and Palestine, the rise of Israel and the Contemporary Arts of Egypt and the Near East, are exceedingly well done. They are packed with most interesting and useful information, which students of the Old Testament will find of prime value, especially chapters 13 and 14 by Dr. Cook, although chapter 15 on the Art of Egypt and the Near East by Dr. Hall is exceedingly well done.

The following chapters, 20 to 22, are on Greek Geography, Anthropology and Religion, which maintain the high standard of the rest of the volume.

In the course of a brief review, it is impossible to do justice to the magnificent work represented by this volume. It will remain as volume I, a standard for many years to come. There are of course numerous problems yet to be cleared up, and there are numerous interpretations of extant material which will not receive the assent of all students of the Near East, but on the whole this work can be said to be the very best that exists at the present time. That which renders it of such great use particularly are the excellent bibliographies which are appended to the volume. Few

works of great importance are omitted from these. The convenient chronological tables will be found of great use and value as well as the general index which covers 35 pages in double columns.

SAMUEL A. B. MERCER

*A Sumerian Reading Book.* By C. J. Gadd. Oxford University Press, 1924, pp. 205. £3.25.

We have at last a text-book of Sumerian that can be used by beginners. Mr. Gadd gives in this book a list of common signs with English phonetic values, homonyms being distinguished not by accents but by appending a small number. Then follows a short but excellent grammar quite sufficient for a beginner. Then there are twenty-seven cuneiform texts with transliteration and translation on the opposite page, with excellent grammatical notes. Archaic texts are given also in modern Assyrian transcription. Fifteen of these texts are taken from monumental inscriptions, the others are religious or legal. There is a good vocabulary at the end of the book. Mr. Gadd is to be congratulated for giving us a book which will make the study of Sumerian a pleasure. The reviewer thinks that one could almost learn it with this text-book without a teacher. Such a student might be distressed however by not finding in the sign list the words *hur* and *li* given on pp. 18 and 21, more especially since *li* can be written in two different ways in the instances given in the text-book. There are a few misprints. One should read "me" instead of "thee" on p. 17, l. 1; read *es*, p. 34, l. 8; *zarar*, p. 51, l. 17; waste land, p. 51, l. 29; *šu*, p. 61, last line but one and p. 73, l. 5; *kuš*, p. 103, l. 5; *geštu*, p. 103, l. 11. The translation "apostle" on p. 105 seems strange. Those are minor blemishes in a work which is greatly welcome and cannot be praised too highly.

JOHN A. MAYNARD

*Orientalia. Shumerische Grammatik.* By Anton Deimel. Roma: Pontificio Institute Biblico, 1923, pp. 1—328.

This covers numbers 9—13 of *Orientalia*, 1923—1924, and the Grammar is not yet finished. A full review will be published when the work is complete. Meanwhile attention is called to its

completeness and thoroughness. Deimel is doing a great piece of work, and we await its completion with interest.

SAMUEL A. B. MERCER

*Storia e religione nell'Oriente Semitico.* By G. Levi della Vida. Roma: Libreria de Scienze e lettere, 1924, pp. 165. L. 11.

Professor della Vida gives us in this volume a collection of several articles and lectures on the Near East and us, the character of the Semites, the history of Israel, the development of the idea of God in Israel, Hebraism and Christianity, the religious and cultural value of Islam, a survey of recent studies on Muhammad and the origin of Islam, and an article on Panislamism and the Khalifat. The value of these articles lies in the surety of judgment of the author and his good appreciation of values. He is well informed and avoids extreme statements. His characterization of the Semitic race is fair, and thorough. The style of the writer is so clear that even one not specially proficient in Italian can understand him.

JOHN A. MAYNARD

*The Fall of Nineveh. The newly discovered Babylonian chronicle. No. 21.901 in the British Museum, edited with transliteration, translation, notes, &c.* By C. J. Gadd. New York: Oxford University Press, American Branch, 1923, pp. 48. 7 plates. \$1.50.

Mr. C. J. Gadd has made in a rather old British Museum collection one of the greatest archeological finds of the century. It is a Babylonian chronicle giving the history of the last conflict between Assyria and Babylonia beginning with the tenth year of Nabopolassar (616). It demonstrates that Nineveh fell in 612 and that Egypt was the ally of the last Assyrian Kings. The whole history of the period, including the last years of the Kingdom of Judah has been changed by this discovery. Mr. Gadd has an excellent reconstruction of the activity of the Scythians which some Biblical scholars had recently minimized. His copy of the text is excellent as one can see by comparison with the photograph given as a frontispiece. We wonder whether in the transliteration it was necessary to read *tam* for *tu* in the accusative. Surely these

grammatical niceties of the Hammurabi age were not generally observed in the seventh century. We think that they read *ṣal-tu*, l. 2; *ma-at-tu*, l. 8; *nukurtu*, l. 31; *ṣa-pi-tu*, l. 35. In l. 22 add a bracket after *par*. Read *ul* [ezib] in l. 57. Read *ul iṣṣabat* in l. 37. In l. 34 the translation should be "was brought down against it." In l. 48 read, the slaves captured by...

JOHN A. MAYNARD

*Les races et l'histoire*. By E. Pittard. Paris: La renaissance du livre, 1924, pp. 641. Fr. 20.

Professor Pittard, who has specialized in the anthropology of the Balkans, has written an excellent ethnological introduction to history in the series *L'évolution de l'humanité*, edited by H. Beer. The author takes up at first a few general questions, race and history, race classification, races and languages, primitive (prehistoric) races. He then studies European races according to countries, Asiatic, African, American, and Oceanian races. The field covered is very large and the data are often scanty, even in the case of European countries. Professor Pittard is extremely cautious and as well informed as it is, humanly speaking, possible to be. We miss a reference to Radosavljevich's work "Who are the Slavs" (in two volumes), Boston, Badger, 1919. The chapter on America is short and not quite up to date. In the case of India, data published in the *Imperial Gazetteer of India* in 1909 and given again in Holderness *Peoples and Problems of India* and in the *Cambridge History of India* would have helped the author to give a better view of that subcontinent so important for anthropological researches. The Dravidian problem could have been better set forth, the Scytho-Dravidian group should certainly have been mentioned, being far more important than the Parsi referred to on p. 481. The comparison of the Berber and Aden types (p. 438) could have been more thoroughly discussed, in the light of what we know—or think we know—about the racial mixture in South Arabia. We are looking forward to the physical anthropologist to solve for us this crucial question on which hangs the whole problem of the real nature of the Semitic race. Professor Pittard thinks, with all modern anthropologists that there is really no Jewish race but a religious and social community, made of heterogeneous elements. "There is no Christian race, no Moslem

race. There is no Jewish race either" (p. 430). The author thinks that the Armenians and Kurds form one racial group which represents the ancient Assyrians, Chaldeans, Elamites and Arameans (p. 457). They go back to a large group of prehistoric hunters which occupied the country from the upper Araxus to the Persian Gulf (p. 458). The author inclines to think that the early population of Egypt belongs to the Southern nilotic group. From these quotations it will be seen that Professor Pittard is not only a cautious critic of anthropological data, but that he has been able to sift them so well that he is able to form attractive theories which will lead to important scientific research. He has a long bibliography and a good index.

JOHN A. MAYNARD

*Études prégrammaticales sur le domaine des langues indo-européennes et chamito-sémitiques.* By A. Cuny. Paris: Champion, 1924, pp. 517. Fr. 50.

It takes a good deal of courage to undertake a work like Cuny's even though a path has been blazed for him by Möller, Hurwitz, and others, and he has had the unique training that Meillet can give. He comes to the conclusion that indo-european and chamito-semitic go back to a common form. To some extent the morphology of this prehistoric language can be reconstructed. Professor Cuny has studied so many languages for his purpose that it seems uncharitable to say that he should have added a few more to his list, and yet we think that he should have brought Sumerian into his discussion. On p. 1 the survival of *hami* in Arabic might have been mentioned. On p. 19 some allusion to the interchange of *s* and *š* in semitic might have been made and perhaps the author could have given also some light to assyriologists on the subject. We note that Professor Cuny does not use metathesis as often as some other scholars, who rely probably too much on it. His references to Assyrian are less frequent and less critical than we would like them to be. On p. 290 *erébu* is wrongly translated, and in *esepu* the *y* is not original. An index or a more detailed table of contents would help much in using the book. A reading of Cuny's book may at first create a distressing skepticism in the mind of many Semitic scholars but it would certainly help in clearing up some of the grammatical prejudices that they have

inherited from ancient teachers. It is most certainly an excellent piece of work.

JOHN A. MAYNARD

*Epics, Hymns, Omens, and Other Texts.* By Albert T. Clay. New Haven: Yale University Press, 1923, pp. 60, pls. 56.

This is the fourth volume in the series of Babylonian Records in the Library of J. Pierpont Morgan, edited by Professor Clay. The main purpose of the series is to make the inscriptions of the library accessible to scholars, but Professor Clay cannot resist the temptation of offering transliterations and translations of many of the texts. This is as it should be for Clay has very few equals in this matter—in the matter of copying the texts he is supreme. Several of the inscriptions in this volume appeared before, but either only in transliteration or in the conventional Assyrian script. Clay has done well then in giving them with improved readings. The first three in the volume were published some time ago by the author in his *A Hebrew Deluge Story in Cuneiform*, which was reviewed in this *Journal*. They are again briefly described in this volume.

No. 4 is an inscription of the time of Sargon (c. 2830 B. C.); no. 5 is a label accompanying a royal gift, in Sumerian; and no. 6 is a long ritual for the observance of eclipses, written in the Seleucid era, and exceedingly valuable for a study of Babylonian religion. No. 7 is a ritual for reciting incantations and prayers, no. 8 is a bilingual hymn to the god Anu, as chief god of Erech, and no. 9 is a bilingual Babylonian lamentation, with lines which recall the opening lines of the Book of Lamentations, although wanting in the penitential character of that Book. No. 10 is a bilingual hymn to Ištar, an edition of the well known hymn, versions of which were found in the Library of Ashurbanipal years ago. No. 13 is a long and interesting Divination text, valuable historically as well as religiously. In line 65 there is evidence which helps to substantiate Clay's Amurru theory. No. 17 is a Sumerian incantation, and numbers 36—42 are mathematical texts, which will be found useful in reconstructing a knowledge of Babylonian mathematics, as well as in comparing them with early Egyptian mathematics (see Peet, *The Rhind Mathematical Papyrus*, 1923), when it will be seen that the Babylonians were in some

respects the superiors of the Egyptians in mathematics. No. 51 is a building inscription of the reign of Nabopolassar, the king in whose reign Nineveh fell. No. 52 is a marriage contract of the reign of Hammurabi, republished with modifications.

Full name indices, of great value, and texts autographed with unsurpassed skill complete the work. Another of Clay's volumes which every student of Cuneiform should own!

SAMUEL A. B. MERCER

*Journal of the Manchester Egyptian and Oriental Society*. No. XI. London and New York: Longmans, Green and Co., 1924, pp. 58, 7/6 net.

Part XI sustains the excellent character of this *Journal*. Especially are to be noted Calder's "Notes on Anatolian Religion" and Lewis' article on "The Mother Worship of Egypt."

SAMUEL A. B. MERCER

*Studies in Early Pottery of the Near East. I.* By H. Frankfort. London: Royal Anthropological Institute, 1924, pp. 146, pls. 13.

This part of Studies in Early Pottery of the Near East is confined to Mesopotamia, Syria and Egypt. The studies contained herein were begun as a test of the scientific soundness of some far-reaching theories concerning early movements of peoples, and inter-relations of civilizations. In order to do this it has been found necessary first to analyze the nature of Ceramic events in general, and to define which characteristics of Pottery may have any bearing on the question, whether racial and cultural connection existed between the peoples concerned. This volume deals only with the principles directing the inquiry in connection with the earliest fabrics of the Near East and their inter-relations, and with evidence of their Mesopotamian influence in early historic Egypt. The author proposes to deal in the second part with Syria and Asia Minor.

After a detailed and interesting study of much earlier material, the author concludes that the Semites were in the Mesopotamian Valley before the Sumerians, but realizes that there is still a great deal of uncertainty as to the continuity of the ambiguous term

“Semites.” He thinks that some ultimate racial bond existed between the peoples of Sumer and Egypt, which seems probable for the remarkable identity of the earliest domesticated animals. At the same time, evidence of the continuity of Egyptian civilization is preferable to the view that a foreign invasion on a large scale affected the Nile Valley. His material, he thinks, does not point to a large immigration, but that the new-comers were clearly civilized people, perhaps slightly superior to the late prehistoric Egyptians. It seems also clear, he says, that these new-comers met the Egyptians near the shores of the Red Sea, for it is there that the earliest signs of their presence appeared in late pre-dynastic times. Foreign elements are particularly connected with the first dynasty. These conclusions arrived at by the author of this book are a faint indication of the mass of interesting material and of the various far-reaching conclusions that will be found in this book, which is so full of suggestive information and conclusions.

SAMUEL A. B. MERCER

*Les Textes des Pyramides Egyptiennes.* Tome deuxième. Vocabulaire. Par Louis Speleers. Bruxelles: Avenue Marie-José, 173. 1924, pp. 128.

The second volume of Speleers' great work is now before us. Volume one has already been reviewed in this *Journal*. It remains only to be said that the Vocabulary of the Pyramid Texts is now completed, and will be indispensable to every student of Egyptian religious literature. Each word in the Pyramid Texts is given with full references. This is followed by a list of the names of the principal divinities, a list of secondary divinities, and a list of divine epithets. There is also a list of different entities and a list of localities. The reviewer anticipates real pleasure in the use of this vocabulary. It should be widely circulated.

SAMUEL A. B. MERCER

*The Tomb of Puyemré at Thebes.* By Norman de Garis Davies, with plates in color by N. de Garis Davies and H. R. Hopgood of the Egyptian Expedition. Two Volumes. New

York: Metropolitan Museum of Art, 1922—1923, pp. 109 + 99, pls. 79. \$ 25.

This is the third volume in the Robb de Peyster Tytus memorial series, published by the Metropolitan Museum of Art in New York. It is a sumptuous work, the last word in the printers' and book-makers' art. The illustrations are the finest that modern science can produce. In keeping with all this superior workmanship is the work of the author himself. Mr. Davies is not only a first-class Egyptian archaeologist but his knowledge of the Egyptian language, of Egyptian history and civilization ranks with the best. This is therefore an authoritative work. In it we have before us a good example of the way in which a piece of archaeological work ought to be consummated. The Tomb of Puyemrê, a high official of the Eighteenth Dynasty, at Thebes, is herein splendidly exhibited and studied, and the reader is enabled to form an almost perfect picture of what such tombs were.

In volume one the Hall of Memories is described in word and picture. Chapter one and the introduction describe the tomb and its site, giving a history of our knowledge of it since 1845 and enumerating the objects found in the tomb. In the second chapter the details of the life and career of Puyemrê are given, showing him to have been a Second Priest of Amon, in the reign of Thutmose III and in that of the great queen, Hatshepsut, the son of a judge named Puya and of the great foster-mother Nefer-yah. He was one of the greatest nobles of his time, second only to the Chief Priest of Amon. Thirteen chief titles were borne by him, besides many others of an indefinite character. In this chapter the biographical texts are translated, texts which are full of material for a study of Egyptian religion and morals.

In chapter three Mr. Davies studies the great noble in his home life and on his travels abroad. A vivid picture is given in chapter four of Puyemrê in his work of inspector of the estates and workshops of Amon. Chapter five enumerates the tribute of Greater Egypt to Amon, the great God of Thebes, which gives us an idea of the wealth of Egypt during this great period of her history. Perhaps the most interesting part of this chapter is the list of Theban temples, which are again studied in the second volume of the work, Appendix E. Herein is made an excellent beginning in a work which must be done in time, namely in

coordinating what is and can be known about Egyptian temples. Appendix A carries this study still further in giving a list of the principal Theban tombs of all periods. The plates which follow leave little to be desired. They enable one to study the tomb, in some respects, with much greater ease than were he in Egypt itself.

Volume two consists of chapters six to nine, with four appendices and an excellent index, besides a continuation of the plates, namely, 45 to 79. The whole volume deals with "The Chapels of Hope," the Northern Chapel, the Middle Chapel, and the Southern Chapel. First, the Northern Chapel is described, and its inscriptions are translated, many of which are of considerable religious value, especially those which have to do with the funeral procession, and with divine assurance for the future. The Middle Chapel is important for a study of Egyptian religious ceremonial, and the Southern Chapel for a study of family religion and religious ceremony. The Stelae and Ceilings are studied in chapter nine, and in Appendix B the Façade and Courtyard of the Tomb are described in detail. This section is particularly valuable because in it we have one of the first attempts ever made to study adequately the exterior of a Theban tomb. Appendix C deals with Game Lands, Appendix D is a study of the way in which the Egyptians represented old age, and Appendix E continues the study of Theban temples. No review could give an adequate conception of the wealth of material contained in these two volumes for a study of the religion of Egypt of the period of the Eighteenth Dynasty. Mr. Davies has again demonstrated his remarkable ability as an Egyptologist, and has served his science in a way which places all students of ancient Egypt in his debt.

SAMUEL A. B. MERCER

*The Rock Tombs of Meir. Part IV. The Tomb-Chapel of Pepi<sup>onkh</sup> the Middle Son of Sebkhotpe and Pekhernefert (D, No. 2).* By Aylward M. Blackman. London: Egypt Exploration Society, 1924, pp. 61, pls. 27.

This is the twenty-fifth memoir of the *Archaeological Survey of Egypt*, edited by F. Ll. Griffith, and the fourth volume in the series of *Rock Tombs of Meir*, written by Dr. Blackman. It is

almost needless to say that this volume is done with the accuracy and compactness which we have learned to associate with the work of Dr. Blackman.

The volume opens with a list of the titles of Pepi' onkh, of the titles of Pepi' onkh's relations and dependents, a list of the members of Pepi' onkh's family, with their names and titles, a list of the names of Pepi' onkh's dependents, and an interesting list of divinities and festivals. After a brief connected account of Pepi' onkh and his family the author begins his description of the tomb-chapel. But this is no mere catalogue of measurements and objects, for all the inscriptions are translated with full philosophical and religious notes. In some of the more difficult passages Dr. Blackman had the assistance of Professor Sethe, and the advice of Mr. Gunn, both expert Egyptologists. The keen observations of Dr. Blackman, however, prove him to be an Egyptologist of the first rank. There is scarcely a point of technical interest which has escaped his notice. His publication of the Tomb-Chapel of Pepi' onkh is a model of what such publications should be. There seems little reason to doubt that Pepi' onkh lived during the reign of Pepi II, and was a prominent civil and ecclesiastical official in Upper Egypt.

Dr. Blackman has added an excellent bibliography and a good index. His twenty-six plates illustrate every phase of the tomb, and help considerably in its study. In short this book, as a description of the Tomb-Chapel of Pepi' onkh leaves very little to be desired.

SAMUEL A. B. MERCER

*L'Art Égyptien, Étude et Histoire.* Par Jean Capart. Tome I<sup>er</sup>. Bruxelles: Vromant & Co., 1924, pp. 323. Fr. 35.

Volume I of Capart's great work is now before us. We look forward with great anticipation to the completion of this work. Volume I deals with Ancient Egyptian Art in an introductory way and extends down to the end of the Middle Kingdom. The book is divided into three parts. In the first part a general description is given of the country, the history, and early monuments of Egypt, together with a general description of the fundamental forms of Egyptian architecture. Perhaps the most important of all the chapters in this book is chapter XI, part 1, which gives in a

masterful manner, an idea of the artistic conceptions of the Egyptians. This should be read by every student of Egyptian Art.

Part 2 deals with the Old Kingdom, surveying the Temples, the Royal Tombs, the Royal and Private Statues, and the Bas-Reliefs of that period. The third part tells of the architecture, sculpture, painting and industrial arts of the Middle Kingdom. The whole is written by a man who knows his subject thoroughly. Every statement is substantiated by full references to technical literature, and this great work is bound to be the standard on this subject for some time. It is written in a clear flowing style, and yet is packed full of expert information. We anxiously await the succeeding parts of Professor Capart's great work.

SAMUEL A. B. MERCER

*Urkunden zur Religion des alten Ägypten.* Von G. Roeder. Jena: Diederichs, 1923, pp. 329. Mk. 6, geb. Mk. 7.50

This is a new edition of Dr. Roeder's book, without any change or additions. The first edition was reviewed in this *Journal* shortly after its appearance, and again it is a pleasure to state the reviewer knows of no better collection of scientifically translated sources for a study of the religion of Ancient Egypt.

Occasion is here taken to call attention to a series of remarkable contributions to our knowledge of Egyptian religion in the form of articles written by Dr. Roeder and published in Roscher's *Ausführliches Lexikon der griechischen und römischen Mythologie*, Pauly's *Real-Enzyklopädie*, and Ebert's *Real-Lexikon der Vorgeschichte*. Such interesting subjects as the following are treated at length and systematically: Isis, Sphinx, Sothis, Sokar, Thoth, Tefnut, Serapis, &c.

SAMUEL A. B. MERCER

*L'âge des papyrus égyptiens hiératiques d'après les orthographes des certains mots de la XII<sup>e</sup> dynastie à la fin de la XVIII<sup>e</sup> dynastie.* Par Eugène Dévaud. Paris: Paul Geuthner, 1924, pp. 22, pls. 8.

Appropriately dedicated to Adolf Erman, this is a work by a scholar for scholars. Thirty of the principal manuscripts of the twelfth to the eighteenth dynasties are taken as the source of this study. These are first enumerated, where, by the way, one misses

a reference to Peek's recent fine work on the Rhind Papyrus. Out of these manuscripts are selected 56 words, whose orthography is the real object of this study. The orthography of each word is first given in detail, the results are then classified, and finally tabulated on eight magnificent plates. The whole is complete, compact, and final in its evidence. I am wondering, however, why the author did not make a study of the calligraphy, for it seems to me that great use can be made of the nature of the calligraphy in determining the date of an Egyptian Papyrus.

SAMUEL A. B. MERCER

*Das Re-Heiligtum des Königs Ne-Woser-Re (Rathures). Bd. II, Die kleine Festdarstellung.* Von F. W. von Bissing und H. Kees. Leipzig: Hinrichs'sche Buchhandlung, 1923, pp. 15, pls. 29. Mk. 75.

This is a folio containing 29 magnificent plates and fifteen pages of description. The reliefs depict great scenes of homage in which the king took part. Visits to the chapels of gods, who had come from all parts of the country, are represented. These gods escort the king to his throne room, and the king in turn dedicated a part of his property to the gods. The gods herein depicted are mostly "Followers of Horus." Among the local gods are Horus of Libya and Neit of Libya. The prophet of Isis carries the divine *Khensu*-symbol, and Horus and Set are represented at peace. These and other important religious points are brought out by a study of the plates.

The work is done with the characteristic scholarship and accuracy of von Bissing and Kees.

SAMUEL A. B. MERCER

*Bas-Reliefs from the Temple of Rameses I at Abydos.* By Herbert E. Winlock. New York: Metropolitan Museum of Art, 1921, pp. 54, pls. 11.

This is the first of a series of Papers which the Metropolitan Museum of Art proposes to publish from time to time, and an excellent Paper it is. There are eleven magnificent plates of the Bas-reliefs from the Temple of Rameses I, besides 54 pages of descriptive and explanatory material, which contain nine figures.

A full account of the discovery of the reliefs is given, and after that begins a discussion of Ancient Abydos, the Cult of Osiris, Mortuary temples of Abydos, Offerings, and an excellent and scholarly discussion of the "Abydene Symbol of Osiris." Every page of the book is packed with important religious material, such as that dealing with the Rite of Transfigurations, various religious titles, &c. The student of Egyptian religion awaits anxiously the appearance of other Papers in this series if they are to be as instructive and scholarly as this, the first.

SAMUEL A. B. MERCER

*The Book of Amos. Hebrew Text.* By T. H. Robinson. London: SPCK, 1923, pp. 61. 2/6 net.

The Society for promoting Christian Knowledge have done an excellent piece of work in publishing Dr. Robinson's little book on "The Book of Amos." One of the books which students of Hebrew should certainly read with utmost care is the Book of Amos, and herein we have the text of that book presented in clear and well printed form. There are full and excellent critical, grammatical and some exegetical notes. References are made throughout to Davidson's "Hebrew Tenses," and to Davidson's "Elements of Hebrew Grammar," and particularly emphasis is placed upon the two main rhythmical types to be found in this book. The volume concludes with a full vocabulary which will be found most serviceable by the student of the text.

SAMUEL A. B. MERCER

*Les chapitres 56—66 du Livre d'Esaïe traduits et commentés. Étude critique.* By J. Marty. Paris: Geuthner, 1924, pp. 220.

This study of the Trito-Isaiah reminds one, in its method, of the excellent critical edition of the Bible now being made under the direction of Professor A. Lods by a group of French scholars; the textual apparatus is the same. The introduction is longer and the notes are far more bulky. The author finds that these ten chapters can be ascribed to six different sources, plus an appendix. The older section is 63, 7—64, 11, which is of the type of thought that we find in Deutero-Isaiah and was written shortly after the

close of the exile. To the same type, but later dates belong 60, 61, 65, 66, 1—18. To the school of Ezekiel belong 56, 9—57, 21 and to a sacerdotal type 56, 1—8; and chapters 58—59. It is very difficult to date the fragment of apocalypse 63, 1—6. The translation is based on a text thoroughly "emended," and the commentary represents a good deal of patient labor and methodical investigation. Granted that we are justified in using an editorial pencil with a language like Hebrew, of which we know so little and whose literature is so scanty, Marty's work leaves little to be desired, although he is, in places, even more radical than Duhm. The reviewer thinks that *yothed* of MT is better than the weak *yad* proposed for 56, 5. One should perhaps compare here the Babylonian custom of placing clay votive nails in temple walls. On p. 11, why should the new name of the Temple not be divided in two lines, the second of these being rather short. Babylonian names of temples, gates, and walls may be compared. We fail to see how Milkom could be vocalized with the vowels of *bošet* (p. 23), would it not rather be the vowels of *šiquts*? We do not understand the reference to Osiris in Phoenicia (p. 24). On p. 27 the translation of v. 17 is weak, and also the commentary on that verse on p. 28. Could not the Hebrew text have been rendered more idiomatically? P. 51, v. 18, the Hebrew has not "eux" but "colère" and the emendation offered is scarcely necessary. P. 105, the text of 12d text is good, we think, and need not be shortened. Marty has kept some longer lines elsewhere. P. 125, I fail to see on what basis the Hebrew is translated "endroits écartés". The date of Ezra accepted by Marty is the old date which a growing number of scholars reject now. We feel that we must enter a protest against the abuse of metricism indulged in by a great number of critics. We do not believe that our study of Hebrew metrics has reached any sound scientific basis; the pronunciation of Hebrew on which it is usually based is arbitrary and most certainly wrong in part. Although rhythm was supposed to help memory, and thereby to provide a better preservation of the text, poetical texts are now "emended" more than the prose narratives. This is a most extraordinary result. For this Mr. Marty is not to be blamed but rather some great leaders of criticism. His work has been excellently done, and very consistently. Our criticism is due to another point of view and

to the fact that we are constantly dealing with faulty and yet authentic texts in cuneiform literature. Professor Lods, Marty's teacher, recently expressed his own skepticism in matters of Hebrew metrics.

JOHN A. MAYNARD

*Jeremiah*. By George Adam Smith. Toronto: Hodder and Stoughton, also New York, Doran, 1923, pp. 405. \$3.

A book by Sir George Adam Smith is always welcome. He is doing more for the deeper understanding of the O. T. message to-day than any other writer. This volume gives us the Baird lectures for 1922. The author took as his subject the great figure of Jeremiah, studying successively the Man and the Book, the Poet, the Prophet, first as a youth, then under Josiah, under Jehoiakim, then at the end of his ministry. The two last lectures are on the history of his soul and on his teaching on God, Man and the New Covenant. The author gives us many of these translations so sinewy and vigorous that they seem to give us the best possible rendering of Semitic poetry. He prefers much the Greek text or the text underlying it to the Mesoretic Text. There is probably much to be said for this point of view. He shows a far more conservative point of view than Duhm, whose dogmatic scissors dealt very harshly with our great prophet, and turned him into a well tailored, well groomed poet, ready for the imperial court. Sir George Adam gives us here and there wonderful pages, as when he connects the figure of Jeremiah to that of the Servant of the Lord in Deutero Isaiah. It is too bad that the new discoveries on the Fall of Nineveh, and the clearer understanding that we have now of the part played by the Scythians in that great tragedy, reached Dr. Smith too late to be properly assimilated by him, and worked into his scheme. We are inclined to think that seven songs is really too much for a Scythian invasion which did not really mean much to Judah. If the songs are really about Scythians, and not about the hordes of nomads let loose by Nebuchadrezzar upon Judah, they might refer to the Scythian conquest of Harran after the fall of Nineveh. We are not at all sure that Nebuchadrezzar imposed upon Jerusalem any form of Babylonian idolatry as Dr. Smith says, pp. 234. The references given there apply to West Semitic religions, and not to decidedly

Babylonian features, as we know them so well at that period. We have no evidence that Nebuchadrezzar had any missionary zeal for his religion; all data point rather the other way. But these are small matters and should probably be not even mentioned when we are dealing with such an excellent piece of work.

JOHN A. MAYNARD

*Grammar of Palestinian Jewish Aramaic.* By W. B. Stevenson. Oxford: Clarendon Press, 1924, pp. 96. 7/6 net.

The Delegates of the Clarendon Press are to be congratulated on their splendid work of small Grammars for the study of Semitic languages. This is a Grammar of Palestinian Jewish Aramaic by Dr. Stevenson. This book presupposes on the part of the student a general knowledge of Hebrew or of some other Semitic language. It is intended primarily to equip students for the reading of the Targums and the Aramaic portions of Palestinian Talmud and Midrashim and to provide a help to the study of the Aramaic elements contained in the writings of the New Testament. In the opinion of the Reviewer this preparation will be most adequately found in this little book. After a brief introduction on the literature under consideration, the question of orthography is well discussed and for beginners the Grammer is presented progressively in the ordinary manner. At the end are to be found useful paradigms, as well as some paradigms of Old Testament Aramaic. It is a pity that the Author did not see fit to introduce some written exercises in the book itself, which would have been of great help to the beginner. However, the book is highly recommended to all students of the language of Palestine in the early days of Christianity.

SAMUEL A. B. MERCER

*A Survey of Hebrew Education.* By John A. Maynard. Milwaukee: Morehouse Publishing Co., 1924, pp. 65. \$ 1.50.

There is packed within these sixty-five pages an astonishing amount of accurate information, an abundance of reference to the best and most reliable works on the subject, and a fulness of critical interpretation which can nowhere else be found. Dr. Maynard not only knows this special field in a very technical way, but he

likewise knows the whole background of Hebrew and Semitic culture in such a way as to make his conclusions authoritative.

A preface rich in reference and observation is followed by an excellent schematic survey of the whole subject and a chapter on the social background in its relation to education. This is followed by a chapter on the educational aims of the Hebrews, in which the religious genius of Israel shows itself so clearly. Chapter three enumerates the subjects studied by the Hebrews, and the next two chapters deal with the means of Education and the methods. The last two chapters are of great value, and more important than their size might indicate, for they contain the author's expert and balanced judgment on the matter of results attained in Hebrew education and an estimate as to what it may teach us. There is an excellent bibliography, but the index is not large enough to do justice to this important little book.

SAMUEL A. B. MERCER

*Gilgamesch-Epos, jüdische Nationalsagen, Ilias und Odyssee.*  
Von P. Jensen. Leipzig: Eduard Pfeiffer, 1924, pp. 68. Mk. 3.

Herein Professor Jensen continues his interesting investigation on comparative mythology. The *Ex Oriente Lux* was founded some years ago by Professor Winckler. This is the first part of volume 3 of this series now edited by Professor Zimmern, and this, the first part, excellently upholds the high standard of Professor Winckler's work. Many students will not be able to follow Dr. Jensen in all his findings and comparisons, especially, for example, that found on page 19, but one cannot neglect anything which Jensen has to say on this subject, and this small pamphlet is recommended to the serious consideration of not only students of Babylonian literature, but also of students of Jewish and early Greek literature. Jensen's conclusion, that the Odyssee is founded on the Babylonian Gilgamesh Epic will meet with a good deal of skepticism.

SAMUEL A. B. MERCER

*Urkundenfälschung in der hellenistisch-jüdischen Literatur.* Von Hugo Willrich. Vandenhoeck und Ruprecht. 1924, pp. 100. \$ 1.34.

This is an interesting discussion of some of the problems which have faced the student of Hellenistic-Jewish literature. One turns

with pleasure to such a section as chapter 5 of this book in which the Letter of Aristeas is discussed and there finds the subject treated fully, scientifically and adequately. The same is true of every one of the 12 chapters in this small book, which is recommended highly to all students of this fascinating and interesting literature.

SAMUEL A. B. MERCER

*Israel before Christ.* By A. W. F. Blunt. New York: Oxford University Press, American Branch, 1924, pp. 143. \$1.

This little book is written with the purpose of emphasizing the Social and Religious developments in the Old Testament, and the writer wisely begins his work by an introduction on the background of the Old Testament in which a mass of interesting and valuable material is collected. The second chapter deals with the settlement of Israel in Canaan, in which of necessity the early stories of the Bible are discussed and where the student will be wisely led through the labyrinth of the findings of critical experts on the origin of Biblical literature. In a short book of this kind some statements will necessarily appear to be unreal or far-fetched. An example may be found on page 40 where the author states that the Biblical stories of the Creation and of the Flood are to be ultimately derived from Babylonian mythology. This statement should be considerably qualified. Also on page 124 it is said in reference to the Jews of the Greek period that Greek became the current tongue of conversation in Palestine. This statement is highly questionable, nor have we any evidence at all that "Our Lord habitually spoke Greek." Such statements require a good deal of demonstration before they can be accepted. On page 143 in the note on literature the author surely should have mentioned Oesterley's excellent book on the Apocrypha. On the whole, however, this excellent little book will be found very useful to students who desire to find in brief form a résumé of the social and religious life of Israel.

SAMUEL A. B. MERCER

*„Das Angesicht Gottes schauen“ nach biblischer und babylonischer Auffassung.* Von Friedrich Nötscher. Würzburg: C. J. Becker, 1924, pp. 189. Mk. 3.50.

After a systematic discussion of the word, the author enumerates the different ways in which, according to the Old Testament, the Divine Being was thought to manifest himself. The third section of the book is mainly devoted to the idea in Babylonia and Egypt, and sections four and five are devoted to a discussion of the idea, "before Yahweh," and to the way in which, in Israel and Babylonia, the deity was supposed to regard mankind. Perhaps the most interesting part of the book is section six, on the "Mystisches Gottschauen," in which a keen insight into religious values is manifested by the writer. The book is well worth careful study.

SAMUEL A. B. MERCER

*Das Alphabet der LXX-Vorlage im Pentateuch.* By Johann Fischer. Münster: Aschendorff, 1924, pp. 136.

This is the second part of the tenth volume of *Alttestamentliche Abhandlungen* edited by Nikel. The author studies the interchanges of letters in the Pentateuch, first in the proper names, then in the text itself. On this basis there follows a comparison with ancient Semitic alphabets beginning with the Sinaitic inscriptions. Dr. Fischer shows that the text used by translators of the LXX was neither in old Hebrew characters nor in Samaritan script on the basis of confusion of letters. It was an alphabet intermediate between the new-aramaic and the square characters that one may label a neo-aramaic alphabet "mit starker Neigung zur Quadratschrift." He reconstructs the probable shape of the letters in the thirty-sixth column of his comparative table of alphabets. So far as any evidence was at hand, Dr. Fischer's work was complete and definitive when it was written. It is to be regretted that the Phoenician inscription of Byblos dating from the twelfth century and the results of the expedition to Samaria came out only since his book was written. The testimony of these new data important though it be, would not however vitiate any conclusions of Fischer whose work will remain standard for many years.

JOHN A. MAYNARD

*Hethitische Keilschrifturkunden.* Von P. Maurus Witzel. Fulda: Verlag des Verfassers, 1924, pp. 176.

The indefatigable Father Witzel has now published a series of Hittite sources of great religious value, each one interesting in

itself. In spite of the great difficulty in connection with the vocabulary and grammar of Hittite, Witzel has presented a series of transliterations and translations of Hittite texts which is a high tribute to himself as well as to Hrozný, whom he generously extols as the founder of the science of Hittitology.

Among the texts herein published none is more important than the tenth, which Witzel call a "Chettitische Analogie zum hebräischen Sündenbock für Azazel," and the analogy is close and interesting. Tablet one of the Hittite Law Code is also well translated.

A mass of useful material about Hittite religious ideas may be culled from the pages of this collection of translations, *e. g.*, Teshub of Chatti is the sun-goddess of Arinna, the king calls himself the "servant of god," Ištar desired Chattishil to be her priest, and there is an interesting oath-ritual given in great detail, which should be compared with similar ritual in Babylonian texts. Father Witzel is to be congratulated upon this excellent piece of work.

SAMUEL A. B. MERCER

*La glyptique syro-hittite.* By G. Contenau. Paris: Geuthner, 1922, pp. 227, pl. 48.

This is the second volume of the "Bibliothèque archéologique et historique" edited by the French "Service des Antiquités" of Syria and the Lebanon. The author had already written in 1917 an excellent article on the subject and is an authority on Cappadocian and Hittite problems and on the archaeology of Syria. Dr. Contenau shows that Assyrian seals belong to the Syro-Hittite rather than to the Babylonian type. This thesis which is certainly proved by the specimens of seals reproduced in this book should be particularly attractive to those of us who think that a pure Semitic character of Assyria was too easily assumed by previous scholars. The author classifies Syro-Hittite glyptic in three periods, the first one from 1400 to 1550 which preserves complex motives as in the archaic period of Sumer and Akkad. In the second period (1550-1100) we find Egyptian and Aegean influence. The third period (XI-VIth century) is one of decadence. At all these periods we find flat seals as well as cylinders. The seals of Kerkuk and Gezer show clearly a period of transition. Many of these are

published here for the first time. The seals of the period of the Ur-dynasty and of the Amorite-dynasty of Babylon represent also a transition.

Dr. Contenau's work is the best attempt made so far to classify seals historically. The author knows the literature of the subject. He gives an excellent bibliography. Perhaps he should have included some of the items given by us in JSOR II, 45; IV, 27; V, 35; VI, 87. He should also have quoted Barton's *Semitic origins* rather than his preliminary articles in AJSL. Dr. Contenau shows a good understanding of the Amorite problem. It is all the more to be regretted that he could not have been in touch with the work done by Dr. Legrain (to which we referred in JSOR VII, 71 and VIII, 155) which was preliminary to the publication of the collection of seals in the Museum of the University of Pennsylvania. Dr. Contenau's reproductions of seals are excellent and well classified. The full index and the table of contents facilitate much the study of this book.

JOHN A. MAYNARD

*Das hethitische Ritual des Pāpanikri von Komana.* Von F. Sommer und H. Ehelolf. Hinrichs'sche Buchhandlung, 1924, pp. 99. § 2.45.

The authors have herein made a considerable contribution to the history of religion, in that they have presented in transliteration and translation, with numerous notes, an interesting text, packed with religious and ritual material. The study of Hittite is still in its early infancy, and future students, in their attempts to reconstruct the religion of the ancient Hittites, will find this text one of the most valuable. The index on pages 96 ff. shows how rich the contents are in matters of religious knowledge.

*The Boghazkoi-Studien*, edited by Otto Weber, of which this is the tenth part, is one of the most interesting series of books on the Ancient Orient. The Hinrichs'sche Buchhandlung are doing a real service to scholarship in issuing these excellent monographs, nor could we desire more expert work than is herein done by the well-known scholars, Sommer and Ehelolf.

SAMUEL A. B. MERCER

*The Origin of the Plan of the Dome of the Rock.* By K. A. C. Creswell. British School of Archaeology in Jerusalem. London: The Council at 2 Hinde Street, 1924, pp. 30.

An historical introduction details the circumstances which led to the Rock at Jerusalem becoming a place of pilgrimage. Then the inscription, in primitive Kufic, which circuits the octagon is discussed and dated, and then follows the historical description of the Qubbah as-Sakhra, with measurements and plans, tracing the evolution of the plan from the Anastasis of 327—335 A. D., through the Church of the Ascension, before 378 A. D., and the Cathedral at Bosra, 513 A. D., to the Quabbat as-Sakhra, 688—691 A. D. A fine piece of work!

SAMUEL A. B. MERCER

*Jesu-Predigt. Rabbinische Texte zum Verständnis der Bergpredigt.* By P. Fiebig. Göttingen: Vandenhoeck, 1924, pp. 240. \$ 2.20.

In this twentieth number of the *Forschungen zur Religion und Literatur des Alten und des Neuen Testamentes* Dr. Fiebig gives in Hebrew or Greek, or in both, as the case may be, 441 texts parallel to the Sermon on the Mount, with translation and critical notes. We tabulated the texts as being 32 O. T. texts, 8 from Apocalyptic Literature, 8 from Philo, 5 from Josephus, 384 from rabbinical literature. The work has been done with great thoroughness and fairness and will be of the utmost value to biblical students. The comparison of the language of the rabbinical sources with the teaching of Christ can be made with it by every student of the Gospel with a due sense of perspective and without the fear of missing essential data.

JOHN A. MAYNARD

*Gethsémani ou Notice sur l'Église de l'Agonie ou de la Prière d'après les Fouilles récentes accomplies par la Custodie franciscaine de Terre Sainte (1909 et 1920).* Par P. Gaudence Orfali. Paris: Auguste Picard, 1924, pp. 32, pls. 23.

In excavating for the site of a new church, the French architect M. A. Burluzzi came upon the remains of a fourth century church which had been built upon the site of the Passion of Our Lord. This site had been partly excavated in 1909. The discovery made by Burluzzi was exceedingly sensational, and in this book the

results of his excavation are related, in order to throw as much light as possible upon the history of the Church of the Passion. This the author, Father Orfali, has excellently done.

He devotes the first chapter to a study of the Church of the Passion in the light of the excavations of 1909, where he follows in detail and with abundant illustrations the work of recovery. This study is continued in the second chapter, where the results of the excavations of 1919—1920 are recounted in the same scientific manner. Chapter three is in some respects the most generally interesting, as it details the vicissitudes of the Church of the Passion throughout the course of its long history. The whole study is summed up in a neat Conclusion. There are 23 splendid plates of plans and illustrations, which make the story vivid and real. This book is a valuable contribution to our knowledge of the history of the Holy Land.

SAMUEL A. B. MERCER

*"Εριπος ἐς γάλ' ἔπειτον.* By C. W. Vollgraff. Amsterdam, 1924, 35.

This interesting study in the origin of the Dionysian Mystery forms part 2 of volume 57 (1924) of the *Mededeelingen der Koninklijke Akademie van Wetenschappen te Amsterdam*, and for the student of the Old Testament forms an interesting commentary on Exodus 23—19 and 34—26. The author finds considerable material which leads him to seek its origin in early Babylonia. The article is full of stimulating suggestions.

SAMUEL A. B. MERCER

*Verspreide Geschriften (Gesammelte Schriften)* of C. Snouck Hurgronje. Edited by A. J. Wensinck. Bonn and Leipzig: Kurt Schroeder. Vol. I, 1923, pp. 430. Vol. II, 1923, pp. 456. Vol. III, 1923, pp. 375. Vol. IV, 1924, pp. 415. Each Volume 12.50 Swiss francs.

Snouck Hurgronje's knowledge of Islam was probably unequalled by any scholar. It was practical as well as scholarly; it was united to a remarkable soberness, and an uncommon clearness of judgment. Unhappily a good many of his articles and lengthy reviews were scattered in Dutch periodicals which are not usually found in foreign libraries. It was therefore an excellent idea to collect these various articles, to classify them and to publish them in book

form. The first volume of this series gives us the epochmaking doctor's dissertation of Snouck Hurgronje on the pilgrimage (*Het Makkaansche Feest*), an article on the Mahdi in German, a long article on Islam written in 1886 and a shorter one written in 1912, both of a general nature. A long review in French gives us a study of previous lives of the prophet and a thorough criticism of Grimm's Mohammed. Another French article deals with Islam and the race problem, one in Dutch with panislamism. The second volume is a collection of sixteen articles on Islamic Law, one of them being a very long review of Van den Berg's study of Abu Hanifah, which he criticizes very severely, and another a review of Sachau's *Mohammedanisches Recht*. The third volume contains 21 articles dealing with Arabia and Turkey. These are written in Dutch, English, French, and German. In the first article, *Aus Arabien*, is a letter telling us of his difficulties at Jeddah with the French vice consul de Lostalot, which endangered Snouck Hurgronje's position. There is a short article on the Zemzem well, which is aimed at some current errors on the subject, and another on the cholera epidemics happening occasionally in connection with the pilgrimage. Another article describes the religious brotherhoods, showing that Depont and Coppolani exaggerated their close connection with Abdul-hamid's panislamism. These two authors were apparently unable to study sources at first hand, unless they be French official reports. The views expressed by Snouck Hurgronje on the family of the sheriff of Mekka (pp. 201ff.) help us to understand the weakness of the late king of Hejaz. Two articles deal with the khalifat, others with the last abortive jihad. A short article describes a form of interdict (rifgeh) in Hadramaut. The first section of the fourth volume deals with Islam in the Dutch East Indies and is made up of 18 articles in Dutch. This remarkable collection of reviews and articles makes us regret all the more that the author did not use more often English, French or German which he handled so well.

JOHN A. MAYNARD

*Muhammadan Architecture in Egypt and Palestine.* By Martin S. Briggs. Oxford University Press, 1924, pp. 270.

This excellent book is the work of an expert architect, well informed about Moslem history, religion, and culture. The author

is to be congratulated for not taking for granted among his readers a knowledge of Islam and thus he remains always clear in his discussion. Besides he added to his book a glossary of technical terms, as well as a very full index. There are two hundred and fifty-two illustrations, some of them being photographs of old drawings. The chapter on the first mosques is a marvel of concision, clearness, and common sense. The following chapters take up Fatimid architecture, Saladin and the influence of the Crusaders, the architecture of the Turkish, and Circassian Mamelukes, and the period following the Turkish conquest. Other chapters study domestic architecture, the nature of ornamentation, and craftsmanship in the various materials used. The conclusion gives a good valuation of Egyptian architecture and its influence abroad. "It is undeniably light hearted, joyous, and dainty in its temperament, if architecture be allowed to have temperament. But it is fundamentally and finally the expression of a great religious faith, it has made for itself a place in the history of art, and where it stands unharmed amid the splendid sunshine of its natural surroundings it has charmed the world with a fascination that will never die." Mr. Briggs' study of the mosque of Ibn Tulun is excellent. He shows that it is the first instance of the pointed horse shoe arch which was imitated by European architects. On p. 78, l. 28 one should read fig. 45 instead of 80. We hope that Mr. Briggs, so well qualified for this task, will give us other volumes of the same type on other centres of Moslem art.

JOHN A. MAYNARD

*The Religion of the Rig-Veda.* By Dr. H. D. Griswold. New York: Oxford University Press, American Branch. \$ 4.20.

This is another Oxford University Press book of fine scholarship, real comprehensiveness of grasp and clearness of aim.

The religion of the Veda has rarely been treated with so much knowledge freed from pedantry and so much sympathy free from sentiment.

The possibilities of ethical monotheism, as suggested by the hymns to Varuna, are well stated. India's subsequent lapse into Pantheism is, naturally, not so sympathetically regarded. Yet it may be pointed out that a Christian theology demands the doctrine

of the Divine Immanence, the doctrine overstressed in pantheism; no less than the doctrine of the Divine Transcendence, overstressed in a monotheism like that of Islām. The Naturism of the Veda made possible both ideas, and, as it happened, till the conception of immanence was restored to us in part by the science of the 19th Century, in part by new appreciation of the doctrine of the Incarnation, it was this side of Christian theology which was in danger of being lost. The main failure of Indian religion was through its inability to synthesise the different sides of religion, which it considered in sequence rather than synchronously. Hence the *debâcle* which came upon its Brahmanical system of works, its Upanishadic speculation, and its excursion into Bhakti.

A very valuable part of Dr. Griswold's book is his treatment of Agni (Vishnu) and his representation of the Divine Fire invoked to descend from heaven upon the gifts spread upon the grass and the Divine Fire upon the altar invoked to lift the offerings of men to the sky. It is the Indian parallel to the double invocation of the Holy Spirit in the Christian Eucharist, where we have, on the one hand, the prayer to the Holy Spirit to descend upon the elements and, on the other hand, the prayer that the same Holy Spirit may lift up our gifts to be accepted of God in Heaven.

It is obvious throughout that Dr. Griswold treats his subject from the point of view of one who believes that "the Religious Quest of India" can only find its satisfaction in Christ. Quoting Farquhar, he says: "The religion of Christ is the spiritual crown of the religion of the Rigveda."

But this point of view in no way impairs the application of a conscientious scholarship to the task of explaining the Vedic system. Personally the present writer is inclined to the belief that Varuna, who is generally represented as a sky god and who sank eventually to be a god of pools, was originally the god of the cosmic ocean, of the waters above the firmament as well as of those below. He thus corresponds to the ocean which plays no inconsiderable part in Semitic mythology. I may add that while the equation of Varuna and Ahuramazda may be justified, it is with a good deal of qualification that one accepts the description of these as respectively "the Indian Yahweh" and "the Iranian Yahweh."

The translations of Vedic hymns included from the rendering by Dr. A. A. Macdonell add a great deal to the interest of this

volume. In no respect has Vedic scholarship made more advance than in giving us versions of the Suktas which are at once faithful to the original and pleasant to read.

There are a few slight misprints, as on pages 123, 125, 160, 331 and 337, but these form but small blemishes on an admirable piece of work.

HERBERT H. GOWEN

*Classical Sanskrit Literature.* By A. Berriedale Keith. Oxford University Press, 1923, pp. 153.

This new volume of "the Heritage of India Series" presents in a very compact form a survey of Sanskrit Literature before A. D. 1200. The author discusses first the question of classical Sanskrit. He shows that there was an early aristocratic literature in Sanskrit and that it is not necessary to suppose that the great Epics were first composed in some Prakrit. It was a language different from the priestly language used in ritualistic literature. The discussion of the interrelation of Sanskrit, Prakrit, and Apabhramsa is excellent. There follows a study of the predecessors of the poems of Kalidasa, Post Kalidasan Epic, the Historical Kavya, the prose romance and the Campu with its artificialities of style, the popular tale, the didactic fable, lyric and gnomic verse, and theories of poetry. All this is written with great surety of information and so compactly that one is amazed to find it so readable. There is a very full index.

JOHN A. MAYNARD

*The Sanskrit drama in its origin, development, theory, and practice.* By A. Berriedale Keith. Oxford University Press, 1924, pp. 405.

*Tales from the Indian drama.* By C. A. Kincaid. New York: Oxford University Press, American Branch, 1923, pp. 103. \$0.35.

The subject of the Sanskrit drama has been one of the most important from the early days of modern indology. In 1890, Professor Sylvain Lévy wrote his admirable work on *Le théâtre indien*. Since then much new material has been discovered, classified, and studied, but not put together in book form. In his thorough exposition of the subject of Sanskrit and Prakrit drama Dr. Keith takes up first the question of origin; he criticizes recent

theories of a secular origin. He then studies the development of the Sanskrit drama, Aṣvaghosa and the Buddhist drama, Bhāsa, the precursors of Kalidasa and Čandrakīrti, Kalidasa, Čandra, Harsa, Bhavabhūti, and their successors, and the decline of the Sanskrit drama. The last sections of the book deal with dramatic theory and dramatic practice. There are exhaustive indexes (English and Sanskrit). Professor Keith's work will remain standard for many years. It is flawless, clear and complete.

The preface of Mr. Kincaid's work shows how Dr. Keith's work was necessary. Mr. Kincaid tells us that he was unable to find out anything about the life of Bhavabhūti and Čandrakīrti on which Dr. Keith has much to say. This does not detract from the value of the seven stories retold by Mr. Kincaid most charmingly. The two first stories are from Kalidasa. Then follows Malati and Madhava, the Toycart, and Rakshasa's Signet Ring. Mr. Kincaid has left out secondary details and his little book gives one a desire to read more. There are two illustrations.

JOHN A. MAYNARD

*Zarathuštra's Leben und Lehre*. By C. Bartholomae. Heidelberg: Carl Winter, 1924, pp. 19. Mk. 0.80.

*Die Frau im Sasanidischen Recht*. By C. Bartholomae. Heidelberg: Carl Winter, 1924, pp. 20. Mk. 0.80.

Bartholomae's "Akademische Rede" on the life and teaching of Zarathuštra is not a popular address, as one would expect from its size, but a compact though well written statement of the newer point of view on the origin of Mazdeism. The author shows that in the Avesta itself we have evidences of evolution of ideas. Zarathuštra was from nomadic stock and came from Eastern Iran. He lived circa 900 B. C., not as late a date as scholars usually claim. The author thinks that the modern attempt to reform Parsism by a return to its pristine purity is chimerical. A religion can never be brought back to its starting point. Time is stronger than any religious system. Bartholomae's pamphlet is a valuable contribution to Zoroastrian studies. However, we do not feel that it has taken into sufficient consideration the data found in cuneiform hittite and made public by Winckler as early as 1907 (the *ilâni mi-it-ra-aš-ši-il*), nor the equation <sup>4</sup>Mithra and Samaš in CT

25, 25, 10, nor the tantalizing equations of maš-da and Ne-unugal, <sup>d</sup>Mes-lam-ta-e-a, and <sup>d</sup>lugal-gir-ra, which have also been known for years. The problem of the relation of the Zoroastrian reform to the early worship is only one out of many arising of the relation of the Aryans to the northern Semites and is therefore more complex than iranists thought a few years ago, and sometimes think to-day.

Bartholomae's previous studies of Sasanian Law are well known. In the second lecture, he shows how much we owe to books recently edited, the *Jesubocht* made known to us by Sachau, and the *Mâdîgân-i-hazâr-Dâdistân*. He describes the subordinate position of woman in a Sasanian home, the relation of headwife to the other wives, the questions of inheritance. There was a slow development towards emancipation of women. Anything written by Dr. Bartholomae is of authoritative value and faithfully interprets the sources at our disposal. These excellent lectures is no exception.

JOHN A. MAYNARD

*Designation of human types.* (The *Puggala Paññatti*.) Translated by Bimala Charan Law. New York: Oxford University Press, American Branch, 1924. \$ 3.35.

This work, printed by the Oxford University Press for the Pali Text Society, contains the first rendering into English of a Buddhist writing which belongs to the collection known as the Abhidhamma Piṭaka. The author is well equipped for his task and has previously given to the world a number of books on Indian Buddhism.

The title needs some explanation, since it is not at once a clue to the contents of the book. *Paññatti* means what the mind both conceives and renders articulate, hence may be translated as "designation." *Puggala* means an individual or person (though, of course, to Buddhism the individual has no real existence) as opposed to a multitude or class.

The book, which Dr. Rhys Davids considers to be probably the earliest of the Abhidhamma (metaphysical) books, is made up of classifications of persons, arranged in groups all the way from groups of ones to groups of tens. It cannot be said that it makes interesting reading from the Western point of view, though the

classifications assist materially in helping us to understand the significance of Buddhist terminology. Some of the terms, moreover, applied to certain classes of people are particularly suggestive. For instance, we have "flower-speakers," "honey-tongued," "cancer-minded," "diamond-minded," and the like. Some men are of "inverted intelligence," and are compared with an inverted jar over which the water is poured without entering. So people in the monasteries hear the discourse of the monks and take nothing in. Others are said to be of "folded intelligence," because they are like persons who have in the folds of their lap a collection of sesamum, rice, sweet-meats and plums which, when they rise from their seat, are scattered through lapse of memory.

The method of the book will be best understood by quoting a single passage from "the grouping by fours":

"What are the four types of persons that are comparable to mice?

Four kinds of mice—those that dig their holes but do not live therein: those that live in holes but do not (themselves) dig them; those that live in the holes that they dig; those that neither dig holes for themselves nor live therein.

In the same way also there are four types of persons that are found in this world who are comparable to mice. What are the four?

Those that have dug holes but do not dwell. Those that dwell but do not dig. Those who dig and dwell. Those who neither dig nor dwell."

HERBERT H. GOWEN

*The folk-lore of Bombay.* By R. E. Enthoven. New York: Oxford University Press, American Branch, 1924. \$4.70.

Mr. Enthoven, already well and favorably known for his three volumes on "The Tribes and Castes of Bombay," has in the present work, published by the Oxford University Press, put into shape his own gatherings of many years, together with much of the material collected by Mr. A. M. T. Jackson, who fell a victim to the assassin in 1909, and also the valuable anthropological notes of the late Sir James Campbell.

The mass thus accumulated is of extreme importance, especially since the folk-lore of this part of India was but little used in the comprehensive works of Frazer and Westermarck.

The primitive creed of the Presidency seems to have been largely a kind of spiritism in which the spirits were really ancestors, regarded almost undisguisedly with fear, and therefore to be scared away with noises or placated with gifts of food. The ancestor worship, moreover, appears to go deeper than the human, since the material collected shows religion passing backwards into totemism in which the totems are vegetable as well as animal.

It is quite plain that many of the customs described are not Aryan in origin, yet the analogies between these and other customs found the world over are so close that the question is raised inevitably as to what is the explanation to be adopted. Was there historical contact between primitive peoples all over the world, or must we look for the reasons of likeness in psychology? We are certainly tempted to ask such questions as the following, which of course it was not part of Mr. Enthoven's plan to answer.

What is the relation between Shakespeare's belief that the "toad, ugly and venomous" wore a precious jewel in its head, and the Dekkan belief that the snake possessed a similar jewel in its head which if removed would entail the serpent's death? Is there any relation between the belief in the Ratnagiri District that dreams just before daylight come true and the like belief as it existed among the Romans? Can we find any connection between the Indian belief that a wizard may conceal his spell in a wound cut in his thigh and the story in the *Toldoth Yeshu* that Jesus similarly concealed in his thigh the Tetragrammaton which he had stolen from the Holy of Holies? What again is the relation between the witches which are hollow and have no backs and the Ellewomen of Scandinavian mythology? Have the Indian witches with their reversed feet anything in common with Dante's soothsayers whose heads are put on the reverse way? Have the jackals of the Dekkan and their concern with the grain anything to do with the jackals of the Japanese god Inari?

Many questions of this kind arise and one may conclude that now that the publication of so rich a mass of material from the

Presidency of Bombay has been achieved the task of the comparative scholar must begin in relating the Indian instances to anthropological data from the rest of the world.

In this connection it may be said that the chapters on the Evil Eye, Tree and Snake Worship, Disease Deities, Woman's Rites and Fertility Rites, are likely to prove exceedingly valuable.

HERBERT H. GOWEN

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